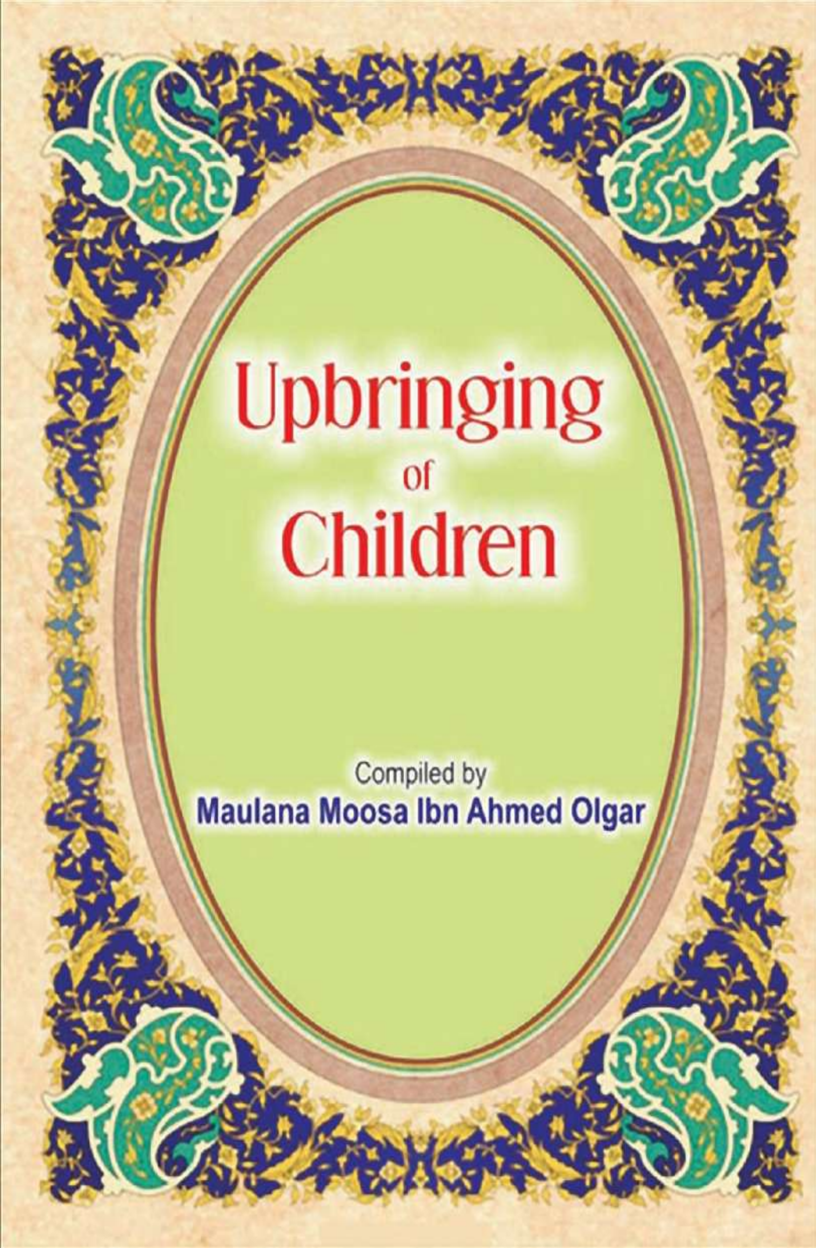

Upbringing
of
Children
Compiled by
Maulana Moosa Ibn Ahmed Olgar

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Rasulullah (sallallahu alayhi wasallam) said:

"All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects and the man is a guardian of his family, the lady is a guardian of her husband's house and his off-spring and all of you are guardians and are responsible for your subjects".

Forward.

The love of one's child is embedded in the hearts of all parents by Allah Ta'ala, irrespective of the parents being Muslim or non Muslim, black or white, eastern or western. There is no lack of evidence to prove this point. The millions of dollars spent annually by parents in purchasing of children's clothing, shoes, food and toys bear ample testimony to this love.

In courts of law, where parents engage best attorneys and advocates to obtain custody of the children when a marriage has ended, or there is a separation, is a demonstration of this love.The heartbreak, trauma, depression and suffering experienced by parents as can be determined from newspaper articles reporting the disappearance or loss of one's children or child is further proof of the ingrained and inherent love.

This is where the similarity end between non Muslim and Muslim parents. The love that Muslim parents have is not confined or limited to providing of material and physical comforts and requirements of this worldly sojourn only, but to model the life of the child in the light of the teachings of the Holy Quraan and our Beloved Naby Sayyendana Mohammed (Sallalahu alayhi wasalam) so that the child may enjoy a life of eternal happiness and joy, after death.

Islam is a complete way of life and has left no aspect of life without guidance and direction. Of the many duties and responsibilities that the Muslim parents have is the obligation upon them to instil love of Allah and His Rasul (Salallahu alayhi

wasalam) into the hearts of their children.It is an obligation upon them to save themselves and their children from earning the wrath of Allah Ta'ala in this world and the punishment in the fire of Hell in the Hereafter. This can only be achieved by applying, practising and following the guidelines of Sharriah in the upbringing of the Children.

The author Moulana Moosa Ahmed Olgar, whom Allah Ta'ala has blessed with concern for the welfare of the Muslim Ummah, which is evidenced from his engagement in Dawah and Tabligh, has compiled in this book from reliable books of Islamic teachings an A to Z guide for parents. The book provides couples with guidance and direction in all aspects ranging from marriage, sexual relationship, pregnancy, conception, birth of the child, breast feeding, nursing, education and proper Tarbiyat until the child is of marriageable age.

I recommend that this book should occupy an integral place in each home library and be carefully read by all, for in the implementation of its contents in one's life lies a solution to the problems parents are confronted with rebellious and delinquent children.

May Allah Ta'ala grant the book and the author acceptance and grant the Muslim Ummah benefit from them.

Moulana Yunus Patel.
President of Jammiatul Ulama of Natal.

20 January 1993.

"O ' PEOPLE OF IMAAN ! SAVE YOURSELVES AND YOUR FAMILY FROM SUCH A FIRE, THE FUEL OF WHICH IS PEOPLE AND STONES.APPOINTED OVER IT ARE STERN AND POWERFUL MALAAIKA WHO DO NOT DISOBEY ALLAH IN WHAT HE HAS COMMANDED THEM AND THEY EXECUTE WHAT THEY ARE COMMANDED".

(Surah Tahreem)

"O' MY SON, ESTABLISH SALAAT, COMMAND TO GOOD AND PROHIBIT EVIL AND BE PATIENT UPON THAT WHICH BEFALLS YOU, VERILY THAT IS FROM THE GREAT AFFAIRS".

(Surah LUQMAAN)

"AND WHEN LUQMAAN SAID TO HIS SON WHEN HE WAS ADVISING HIM "O MY SON, DO NOT ASCRIBE (PARTNERS) WITH ALLAH. VERILY TO ASCRIBE (PARTNERS WITH ALLAH) IS A GREAT OPPRESSION".

(Surah LUQMAAN)

"AND DON'T FROWN YOUR CHEEK TO THE PEOPLE AND DON'T WALK IN THE EARTH PROUDLY. VERILY ALLAH DOES NOT LOVE PROUD AND ARROGANT PEOPLE".

(Surah LUQMAAN)

"AND WHEN EBRAHIM ADVISED HIS SON AND YACOOB. O' MY SON VERILY ALLAH CHOSE THE DEEN FOR YOU, SO DO NOT DIE BUT AS A MUSLIM".

(Surah Baqarah)

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Please Note: Although the masculine gender is used, it refers to both genders unless specifically stated.

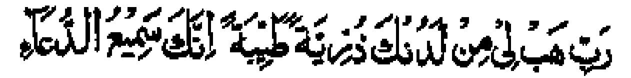
INTRODUCTION

The Islamic social structure throughout the world is rapidly deteriorating due to the adoption and adherence of the western lifestyle and total lack of Islamic consciousness. Nowadays Muslims are sunk in a state of general neglect in the observance of the commandments of Allah Taa'la and have become bold in disobeying His commandments by indulging in sins and failing in discharging the rights of others.

Most of the parents complain that the younger generation (referring to their children) are disobedient, ill mannered and disrespectful. Upon careful consideration, it appears that the main cause for this rebellion lies in the fact that the parents are neglecting to impart Islamic knowledge and tarbiyat to their children. On the contrary, parents are raising their children in a totally unIslamic environment and influencing them to act according to western ways, lifestyles and teachings. It should be clearly understood that it is the parent's duty and responsibility and the right of the child that he receives true Islamic knowledge and tarbiyat.

Therefore it now becomes imperative to save the Islamic society from total ruin and strive for its salvation. The first step to save the Muslim society is to establish the family on the correct Islamic foundation.

One of the greatest gifts that Allah Taa'la has bestowed upon His servants is the gift of children. In fact we are even encouraged to ask for children as Allah Taa'la says in the Quraan:



"O' my Rab, from besides you bestow me with a pure progeny. Verily You are the hearer of supplications".

From the above ayat we deduce that we are encouraged to ask for pious children. In another ayat Allah Taa'la says:



"Verily we give you the glad tidings of a son, his name is Yahya"

The gift and ni'met of children will only be enjoyed if the child is brought up in such a way that he is the coolness of the parents eyes from birth to death. From here we see that Allah Taa'la says regarding children as glad tidings. From this we learn that children are a great gift from Allah Taa'la.

The gift and ni'met of children will only be enjoyed when from the time the child is born till death the child is brought up in such a way that he becomes the coolness of the eyes of the parents.

With this intention in view, we felt it absolutely necessary to compile a kitaab entitled "Upbringing of Children" for our readers. A complete study comprising comprehensive teachings and practices on the correct upbringing of children is presented in this kitaab. Practical examples from the life of Rasulullah (sallallahu alayhi wasallam), his companions and pious people have been extensively quoted so that it may prove a practical guide for all the readers.

We hope that this kitaab will assist parents immensely in imparting Islamic knowledge to their children, thus moulding them into good, pious and Islamic conscious parents of tomorrow. (Insha-Allah).

May Allah Taa'la accept this kitaab and make it a means of najaat from the fire of jahannum for the compilers, their families, relatives and the ummat at large. (Aameen)

Rasulullah (Sallallahu alayhi wasallam's) Love for Children

Since this book is discussing the upbringing of children, it is most appropriate that we open this chapter by mentioning how our beloved Nabi Kareem Rasulullah (Sallallahu alayhi wasallam) who was the noblest and fountain head of good character treated children.

Rasulullah (Sallallahu alayhi wasallam) was very kind to children and he loved them dearly.He would stroke their heads out of love and would pray for them.Whenever children came near him, he would pick them up in his arms and show them great love. Sometimes he would bring out his tongue before the child and the child would become very happy and laugh. If he was lying down, he would make a child sit on the soles of his feet or on his chest.If several were there, he would make them fall in a row and would himself sit stretching out his arms and would say "Run up to me, whoever touches me first , will get a prize". The children would come running to him.Some would fall on his chest, some would fall on his belly.He would embrace them and kiss them.(Khasail-e-Nabawi)

Whenever Rasulullah (Sallallahu alayhi wasallam) passed by children he would greet them, put his hands on their heads and carry the small children.On seeing a mother loving her baby he would be deeply affected.When discussing the mothers he would say " Whosoever Allah favours with children and he loves them and also fulfils his obligations towards them, then he would remain safe from the fire of Jahannam."

If while returning from a journey Rasulullah (Sallallahu alayhi wasallam) met children on the way he would pick them up affectionately and get them seated before or behind on his camel.Children also loved him very much.No sooner than when

they saw him, they would run up to him.He would pick them up individually and kiss them, he would then give them dates or fresh fruit or some other nice things to eat.If Rasulullah (Sallallahu alayhi wasallam) heard a baby cry in the congregation he was leading, he would shorten the SALAAT in order to relieve the mother from the distraction. (Khasail-Nabawi)

Hazrat Anas (Radiyallahu anhu) has related that "Rasulullah (Sallallahu alayhi wasallam) was very gentle and kind.One day he sent me on some errand.I said by Allah, I will not go, though in my heart I said, I will certainly go on the errand on which Rasulullah (Sallallahu alayhi wasallam) has sent me.Then I set out and came by some children in the market place.Suddenly I felt someone pulling my hair from behind.As I turned to look, I saw Rasulullah (Sallallahu alayhi wasallam) laughing. He asked, Anas ! did you go where I had sent you? I said, Yes O! Rasulullah (Sallallahu alayhi wasallam). I will certainly go."(Mishkat, Hayaatul Muslimeen)

Hazrat Anas (Radiyallahu anhu) has related, "I served Rasulullah (Sallallahu alayhi wasallam) for ten years from the age of eight.He never found fault with me for anything I did.If any member of his family scolded me, he use to say " Let him be.If anything has been fore ordained, it must come to pass".(Mishkat)

Rasulullah (Sallallahu alayhi wasallam) was extremely fond of children.Throughout his entire sacred life not a single incident is found about him hitting or being unkind, indifferent or harsh to any child.He was greatly saddened by the pre-Islamic Arabian people who use to bury their female children alive for the sake of their false pride.Rasulullah (Sallallahu alayhi wasallam) was so much affected by their murderous traditions that at Aqabah he made the Arabs include in the Oath of Allegiance that they would not kill their children.From that day onwards this heinous act was eradicated.

The following incident is concerning the ordeal of an innocent girl who was buried alive .The people of the tribe of Banu Tameem in pre-Islamic Arabia were most prone towards this inhuman practice.The chief of the tribe, Qais-bin-Asim, after embracing Islam confessed to Rasulullah (Sallallahu alayhi wasallam) in the following words:

" O Messenger of Allah ! a daughter was born to me when I was away from home on a journey.Taking advantage of my absence, her mother out of natural urge nursed her for a few days.After some days fearing that I might bury her alive, she sent the child to her sister to be cared for.When I returned from my journey I was told that my wife had given birth to a dead child.Thus the matter was shelved.The child remained in the care and cherished by her aunt for some years.Once I went out of the house for the whole day. Thinking that I was out for a long time my wife considered it quite safe to call her daughter and enjoy her company for some time in my absence.

Quite unexpectedly I changed my mind and returned home much sooner than expected.When I entered the home I saw a very beautiful and tidy little girl playing in the house.When I looked at her I suddenly felt a strong and spontaneous urge of love for her within me.My wife also sensed it and became sure that blood had called blood and my fatherly love and affection had sprung up for the child.I asked her " O my good wife whose child is it.? How charming she is!"

Then my wife told me all about her.I could not control myself and eagerly took her in my arms.Her mother told her that I was her father and she began loving me dearly calling me ,O' my father, O' my father, every now and then.At those moments I felt an indescribable pleasure by embracing her while she put her arms around my neck.Days went by in this manner and the child remained being nourished by us free from any worry or discomfort. But at times when she caught my attention such

thoughts came to my mind, I shall have to be a father-in-law by giving her off to someone in marriage. I shall have to bear the insult that my daughter will be someone's wife.How shall I be able to face the people? All my honour and pride will be ruined.These thoughts took hold of my mind and tortured me continuously.At last these thoughts roused my indignation and made devoid of any more patience at all.Then I decided to do away with this stigma of shame and humiliation for me and my ancestors.I decided to bury the girl alive.

I asked my wife to make the girl ready as I would like to take her to a feast with me.My wife gave her a bath, clad her in pretty clothes and made her ready to go with me.The little girl was also bubbling with cheerfulness, thinking that she was accompanying her father on a happy occasion.I started her towards the jungle.The child was going with me leaping with joy and pleasure, holding my hand here, getting ahead of me there, prattling to me with queaks of innocent gaiety and laughter.But I had become blind to see and enjoy these innocent acts and was impatient to get rid of her as soon as possible.The poor child was absolutely unaware of my sinister intention and followed me merrily.At last I stopped at a lovely spot and started digging the ground.The innocent child was surprised to see me doing that and repeatedly asked, "Father, why are you digging the earth?" But I did not pay any attention to her queries.How could she possibly know that I was digging that pit to bury my own cheerful and beautiful daughter in it with my own hands.While digging the earth and dust would fall upon my feet and clothes. My daughter would clean the dust from my feet and clothes saying "Father you are spoiling your clothes". But I like a deaf person did not even care to look at her as if I had not heard her at all.I continued my vicious job and dug a pit big enough to serve the purpose.Then I sadly threw the innocent child into the pit and hastily began filling it. The poor child was looking at me frightened and surprised.She was frantically crying and screeming "Father, my dear Father, what is this? What are you doing, I have done nothing at all.

Father please, why are you hiding me in the ground?" But I kept on doing my work like a deaf, dumb and blind person without paying the least attention to her beseeching and entreaties. O' Messenger of Allah! I was too cruel and sadistic and too heartless to have pity on her.On the contrary, after burying my daughter alive I heaved a sigh of relief and came back satisfied that I had saved my honour and pride from humiliation.

Hearing this pathetic and heart rendering incident about this helpless innocent child, Rasulullah (Sallallahu alayhi wasallam) could not control himself and tears started falling down his cheeks. While the tears rolled from his eyes he said:"This is extreme cruelty, how can one who does not have pity on others be pitied by Almighty ALLAH TAALA".

The Reward for Parents whose Children Passed away

Hazrat Abu Moosa Ashari (Radiyallahu anhu) narrates that Rasulullah (Sallallahu alayhi wasallam) said:" When a child of a person dies, Almighty Allah ask the Malaaikah, You have taken away my servant's child ? They say "Yes" Allah Taa'la says: You have taken away the fruits of his heart.They say "Yes"Allah Taa'la asks: What did my servant say ? The Malaaikah say : He praised you and said Inna Lillahe wa Inna Ilaihe Rajeoon (we are for Allah and unto Him, we shall return.) Hearing this Allah Taa'la commands the Malaaikah to construct a house in Jannat for my servant and name it "The Castle of Paradise". (Jame Tirmizi).

In another Hadith it is mentioned that Hazrat Anas (Radiyallahu anhu) narrates that Rasulullah (Sallallahu alayhi wasallam) said: "Any Muslim, if two of his children die and they have not reached maturity, Allah Taa'la will enter him into Jannat because of the mercy on them".

Hazrat Abu Saeed Khudri (Radiyallahu anhu) said: "A lady came to Rasulullah (Sallallahu alayhi wasallam) and said O' Rasulullah (Sallallahu alayhi wasallam) the men went with your Hadith (meaning that the men are benefiting from your talks) so fix for us from yourself a day when we can come to you so that you can teach us that which Allah has taught you.He said: You people gather on such and such a day, so they gathered.Then Rasulullah (Sallallahu alayhi wasallam) came to them and taught them that which Allah Taa'la taught him.Thereafter Rasulullah (Sallallahu alayhi wasallam) said:"A woman whose three children die, there is for her a barrier between her and Jahannam.

According to another Hadith of Rasulullah (Sallallahu alayhi wasallam) narrated by Hazrat Umme-e-Habibah: I was sitting with Hazrat Ayesha (Radiyallahu anha) when Rasulullah (Sallallahu

alayhi wasallam) came there and said:"If three children of a couple die without reaching the age of adulthood, they will stay at the gate of Jannat on the Day of Qiyaamah. When they will be asked to step in, they will reply, we cannot enter Jannat unless our parents accompany us. Then Allah Taa'la will tell them, Go you and your parents to Jannat". (Tabrani)

A Well Known Incident:

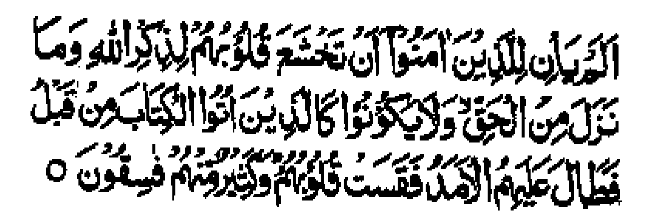
Sheikh Maalik Bin Dinar (rahmatullah alay) was one of the renowned Divines of his times. It is said that, in his early life, he was not a pious man and when someone asked him how he came to repent of his sins and abandon his evil ways, he related the following story about himself:-

I was a policeman in my youth, and was fond of wine and would drink like a fish. I drank day and night and led a carefree life. I bought a beautiful slave-girl whom I loved most dearly. I had a daughter from her, a lovely child, and I was very fond of her and she was also very fond of me. When this baby daughter began to walk and talk, I loved her all the more and she remained with me all the time. The innocent child had a strange habit. When she saw a glass of wine in my hands, she would snatch it away and spill it on my clothes. Being fond of her, I did not scold her. As fate would have it, my innocent child died when she was two years old and I was stunned with shock and heart-sore with bitter grief.

One night, the fifteenth of Shabaan, I was dead drunk and went to sleep without performing my Esha salaat. I had a most horrible dream, in which I saw that it was the day of Resurrection, with men coming out of graves, and I was one of those who were being driven to the place of assembly (Maidaan-e-Hashr). I heard the noise of something following me and, looking back, I saw a huge snake chasing me, close behind. Ah! it was a most horrible sight, the snake had blue catlike eyes, its mouth was wide open and it was rushing towards me, most furiously! I ran faster in

terror, desperate for my life, the horrible snake still running after me and drawing closer. I saw an old man, dressed in elegant clothes, with rich perfumes wafting all around his person, I greeted him saying, "Assallam-o-Alaikum" and he returned my greeting. I said, "For the sake of Allah, help me in my misery". He said, "I am too weak to help you against such a mighty foe; it is beyond my powers. But you must go on running, perhaps you may find some help to save you from it". Running wildly I saw a cliff in front of me and climbed it, but on reaching its top, I saw, beyond it, the raging fire of Jahannam, with its most horrifying spectacles. I was so terrified by the snake, that I ran on, till, I was afraid I would fall into Jahannam. Meanwhile, I heard a voice calling aloud, "get back, for, you are not one of them (Jahannamis)" I came away and began to run in the opposite direction. The snake also turned around and came after me. I saw, again, the white robed old man and said to him, "Old man, can't you save me from this python, I asked you before, but you did not help me". The man began to cry and said, "I am too weak to help you against such a mighty snake, but I can tell you that there is a hill nearby where they keep the "sacred trusts" of the Muslims. If you go up that hill, you might find something of yours, kept in trust, which might save you from the snake". I rushed towards the hill, which was round in shape, with a large number of open curtained casements. The casements had golden shutters studded with rich rubies, and most precious jewels, on each shutter hung a curtain made of the rarest silk. When I was going to climb the hill, the angels called aloud "Open the windows and raise the curtains and come out of your closets! Here is an unfortunate man in misery, may be you have with you some "trust" of his, that might help him in his distress". The windows opened at once, the curtains went up, and there issued forth from the casements a host of innocent children, with faces bright as the full moon. By this time I was utterly despondent, for, the snake had drawn very close to me. Now the children called their friends, "Come out quickly all of you, for the snake has come very close to him". Hearing this more children came out of the windows, in large

crowds, and among them I saw my own dear daughter who had died some time ago. She began to weep, exclaiming, "By Allah! He is my own dear father". She jumped on a swinging cradle, which seemed to be made from heavenly light (noor) and darted across to me. Next moment, she was standing by my side and I took her to my bosom, she lifted her left hand towards me and with her right hand motioned the snake away. The snake went away immediately. Then she gave me a seat and sat in my lap and began to stroke my beard with her right hand saying, "My dear father,



has not the time come for the Believers (who indulge in sins) that their hearts should submit in all humility to the remembrance of Allah and to the truth which is revealed". (al-Hadeed:16)

I was moved to tears and asked her, "My daughter, do all of you know the meaning of the Quraan?" She replied, "We understand the Holy Quraan even better than you". I asked her, "My dear child, what was this snake?" She said, "It was your own evil deeds which had made it so strong that it was about to push you into Jahannam". I asked, "And who was that white robed old man?" She replied, "Those were your good deeds and you had made them so weak with your scanty good deeds that he could not help you against the snake (though he suggested to you a means of escape)". I asked, "What are all of you doing on this hill?" She replied, "We are the children of Muslims, who died in infancy. We

shall live here till the day of Resurrection, waiting to be reunited with you when you come to us at last and we shall intercede for you with our Lord". And then I awoke from the dream, with the fright (of the snake) still heavy on my heart. I turned to Allah in repentance, as soon as I arose, and abandoned my evil ways.(Raudh)

PREGNANCY

After some time has elapsed, the couple desire that Allah Taa'la bless them with a child and thus through marital consummation Allah Taa'la grants their wish. The first stage that follows is that of pregnancy. A person should not be ashamed of being pregnant or treat it as a big burden, as there are many beautiful virtues and rewards for being pregnant.

Rasulullah (sallallahu alayhi wasallam) said: "The woman that dies in her virginity or during her pregnancy or at the time of birth or thereafter (in nifaas) will attain the rank of a martyr".

It is mentioned in another Hadith that Rasulullah (sallallahu alayhi wasallam) said: "Does it not please you (O Women!) that when you conceive from your husbands while he is pleased with you then that woman will receive such reward equal to that of a fasting person in the path of Allah and spending the night in ibaadat. When her labour pains commence the inhabitants of the earth and the sky are unaware of the stores of comfort that are prepared for her. When she delivers and breast feeds her child then she will be granted a reward for every gulp of milk, and if she had to remain awake during the night for the sake of her child, she will receive the reward of emancipating seventy slaves in the path of Allah. O Salaamat! Do you know who these women are? They are pious, upright, delicately natured but yet are obedient to their husbands and not ungrateful to them".

Rasulullah (sallallahu alayhi wasallam) said: "A woman from her pregnancy till the time of weaning her child is like one protecting the boundaries of the Islamic state. If she passes away during this period she attains the reward of martyrdom".

In another Hadith it is mentioned that "The woman who dies of labour pains is regarded as a martyr (shaheedah)".

A woman should therefore gladly bear these difficulties patiently and calmly as she will be highly rewarded.

Hazrat Mail bin Yasaar (radiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "Marry such women who are loving and produce children (in abundance) because (on the day of Qiyaamah) I will vie with other Ummats and be proud of your numbers".

In another Hadith Rasulullah (sallallahu alayhi wasallam) said: "Even the miscarried foetus will drag its mother towards Jannat if she exercised patience with the hope of acquiring reward".

Rasulullah (sallallahu alayhi wasallam) said: "When the woman breast feeds then on every gulp of milk the child receives the reward as though she has granted life to a being and when she weans her child then the angels pat her on her back saying: CONGRATULATIONS! all your past sins have been forgiven, now start all over again".

(By sins is intended the minor sins, this is also a great reward.)

DAYS OF PREGNANCY

During this time great care and precautions should be adopted. During this stage, any physical weaknesses affect the growth of the child. In the early days of pregnancy, constipation should be avoided as there is a fear of miscarriage. Constipation is a fairly common complaint during pregnancy. Stimulant laxatives should be avoided in pregnancy and while breast-feeding. Similarly diarrhoea should be avoided as this can make her weak and at times can result in a miscarriage.

During this period nausea, vomiting and discomposure is experienced. This induces a desire for sour and salty foods. Some women have a sudden craving for black soil and soap etc. Caution should be taken that no such items are consumed which are detrimental to the health. Also extremely bitter and spicy foods should be avoided.During pregnancy simple foods should be eaten that assist in digestion.

If during the days of pregnancy any sickness befalls you, then immediate treatment should be given and the doctor should be told of your pregnancy. One should not feel ashamed of being pregnant. Those women who have their first pregnancy are ashamed to tell their in-laws and relatives and as a result they suffer.

The pregnant woman should remember that giving birth to a normal child does not lead to so much of weakness as in the case of a miscarriage. Therefore if one has a miscarriage, full precautions should be taken or else this weakness will affect her for the rest of her life.

During the early days of pregnancy, very heavy things should not be carried or lifted. Likewise jumping from a high place, hopping, running or any form of physical (pain) strain should be prevented as this may cause excessive bleeding or even a miscarriage.

The Islamic education of the child starts when the child is still in the womb of the mother. This is through the thoughts that she carries in those days, by the feelings that she has, by the kind of books that she reads, by the kind of company that she keeps and by the kind of things that she hears.

During pregnancy frightening pictures of deformed children or animals should not be seen. One should look at beautiful children, flowers and should smell beautiful fragrances.

Also during pregnancy reading evil books, having evil thoughts, bad intentions, practising of bad habits and doing sinful works should be avoided or else there is a fear that these evils may effect the unborn child later on. All these have an affect on the unborn child because the mother's nervous system is affecting all the systems of the baby. Although the baby has its own independent systems, remember it is the mother's womb that is carrying the baby and that the baby is being affected by whatever she is thinking, feeling, reading and listening to. It is better and advisable for the mother to be to keep good company, to read good books (the Quraan Shareef should be read in abundance) and to be at such places where she hears the words of Allah and about our DEEN. It is important to have good feelings, good thoughts and not to carry grudges, have fear of something or be unduly worried about something. One should always remain calm and happy and should not be allowed to be over concerned and allow oneself to be overtaken by grief. The thoughts that you generate within yourself will affect the kind of disposition the child will have. If you are sad and miserable the child will be equally affected. So remember the environment prior to the child's birth is as important as the environment he is born into.

WHAT TO READ DURING PREGNANCY

During the days of pregnancy, duas for the protection from calamities should be read in abundance. Also the performance of namaaz regularly is a protection from calamities. The following duas and surahs should be read in abundance during pregnancy:



I seek refuge in the perfect words of Allah from the evil of that which He has created.



2.
Allah suffices us and He is the best guardian

3. Aayatul Kursi, surah Yaseen, surah Maryam, surah Yusuf and surah Mohammed.

Also it is mentioned that Hazrat Fatima (radiyallahu anha) reports that when it was time for her to deliver her child, Rasulullah (sallallahu alayhi wasallam) sent Umme Salma (radiyallahu anha) and Hazrat Zainab (radiyallahu anha) to me with the instruction that they read Aayatul Kursi, surah Al-Falaq and An-naas and the following verse for easy delivery:

إِنَّ رَبَّكُمُ اللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُغْشِي الَّيْلَ النَّهَارَ يَطْلُبُهٗ
حَثِيثًا وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرٰتٍ
بِأَمْرِهٖ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِينَ
ادْعُوا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً إِنَّهٗ لَا يُحِبُّ الْمُعْتَدِينَ

If a woman has difficulty during childbirth, the following should be written on paper, wrapped in a piece of white cloth and tied around her left thigh. Insha-Allah it will ease the birth.

Also Aayatul -Kursi and the two Ayats from surah Al-A'raf (7: 54,55) are to be recited near the woman in throes of birth. Surah Al-Falaq and An-Naas are also to be read and thereafter blown on her

DUA FOR FALLING PREGNANT & DUA DURING PREGNANCY



And I command her and her offspring to Thy protection, from the evil one, the rejected.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِن لَّدُنكَ
ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ

There did Zakaria pray to his lord saying: O my lord! Grant unto me from thee a progeny that is pure, for Thou art He that Hearth prayer.

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ
الْوَارِثِينَ

And (remember) Zakaria, when he cried to his Lord:O my Lord! Leave me not without offspring, though Thou art the best of inheritors.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ

And those who pray, Our Lord! Grant unto us wives and off spring who will be the comfort of our eyes.

وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And give us (the grace) to lead the righteous.

رَبِّ هَبْ لِي مِنَ الصَّٰلِحِينَ

O my Lord! Grant me a righteous (son).

CERTAIN BEAUTIFUL NAMES OF ALLAH TO BE READ BEFORE , DURING and AFTER PREGNANCY.

يَا وَاحِدُ الْأَحَدُ

The ONE Un-Equalled.

Anyone desiring good and pious children should inscribe this ism on paper, or cloth and keep it with him at all times.

يَا أَوَّلُ

The First.

Anyone desirous of male children should say this ism 40 times daily for 40 days.His need will soon be fulfilled.(Insha-Allah)



The Originator.

Anyone who, while placing his hand on the stomach of his pregnant wife, repeats this ism 99 times at the time of sehri, neither will she have a miscarriage nor will she give birth prematurely.Insha-Allah)

يَا بَرُّ

The Good.

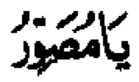
Anyone who reads this ism 7 times and blows on his child soon after birth, Allah will grant the child protection from calamities until puberty.

يَا بَارِئُ

(Insha-Allah)

One Who Gives Life.

If a barren woman fasts for 7days and each day, after making Iftaar with water, reads this ism 21 times Allah will grant her male children. (Insha-Allah)



Fashioner of Shapes.

If a barren woman fasts and each day, after making Iftaar with water read this ism 21 times Allah will grant her male children. (Insha-Allah



One Who Confers Benefits.

If this ism is said prior to having intercourse, Allah will grant him good and pious children. (Insha-Allah)

FASTING DURING PREGNANCY

If the pregnant woman is certain or almost certain that if she fasts the foetus will be harmed or she herself will be harmed, she is then permitted not to observe the fasts.

If a woman comes to know after having had the intention of the fast that she is pregnant and she is almost certain that fasting would be harmful for her, she is then permitted to break the fast and observe it on another day without expiation.

WHAT TO EAT DURING PREGNANCY

During the days of pregnancy good and pure foods are essential for the health of the child. But excess of healthy foods and fruits and too much of resting causes the weight of the child to increase due to which delivery becomes difficult. Therefore excess of healthy foods should not be consumed, nor should there be too much of resting. A little bit of work should be done.

Rasulullah (sallallahu alayhi wasallam) said: "If a woman eats sweet melon, she will give birth to a handsome and pretty child".

It is interesting to note that an intelligent child is born when a pregnant woman eats beans. Also it increases the mother's milk.

During the days of pregnancy by eating coconut and sugar candy, it lessens the amount of vomiting. There is easiness at the time of the birth of the child. Also on the body of the child there would be no heat rashes and the child will be fair and pure (skin) and the child will be born healthy. (Insha-Allah)

Rasulullah (sallallahu alayhi wasallam) has emphasised the importance of dates and their effectiveness in the growth of the foetus. He (sallallahu alayhi wasallam) recommended that they be given to women. Sayyidah Maryam (alayhas salaam) had dates as

her food during her confinement and labour. Experiments have shown that dates contain stimulants which strengthen the muscles of the uterus in the last months of pregnancy. This helps the dilation of the uterus at the time of delivery on one hand and reduces the bleeding after delivery on the other. Dates enrich the breast milk with all the elements needed to make the child healthy and resistant to disease.

Rasulullah (sallallahu alayhi wasallam) is reported to have said that bitter orange (grapefruit) is a cure for all illnesses. Also it increases the milk in the mother's breast.

CHILDBIRTH

Childbirth is indeed a very happy occasion in a Muslim home. Allah Taa'la has ordained women to bring into the world a sacred Amaanat (trust) for which she undergoes many difficulties in the course of bearing and delivering this sacred Amaanat , her child. Thus the Holy Quraan says :

" His mother bore him with much difficulty and delivered him with much difficulty."

Her reward for the services of bringing forth this trust is remendous. It is mentioned in a Hadith that Rasulullah (sallallahu alayhi wasallam) said: " The woman that dies in her virginity or during her pregnancy or during the time of birth or thereafter (during nifaas) will attain the rank of a martyr"

In light of the above Hadith and many other Ahaadith mentioned, One can safely deduce the tremendous reward a woman receives for childbirth.

However, it should be understood that in order to acquire this great sawaab of childbirth, it is absolutely necessary that a woman abstains from sin on this blessed occaision.

In our modern society of immodesty and loose morals, most woman displease Allah Taa'la by shamelessly violating Islamic Hijaab (purdah) rules on the occaision of childbirth. The age-old respectable and Islamic system of childbirth at
home has been largely abandoned. Most women in the western countries opt for giving birth to their children in hospitals where they are attended to by male physicians. They are required to undergo many un-Islamic shameless and haraam medical tests and check-ups. They are required to shamelessly expose themselves to male doctors. In the evil process they invoke the Wrath of Allah Taa'la.

Western indoctrination has blinded the intelligence of many Muslims. It is believed that giving birth in the hopitals and being supervised by male physicians is necessary. But this is a shaytaani myth peddled by the Kuffaar medical establishment. Countless millions of woman in the "Third World" countries and many Deeni conscious Muslims in the western countries as well as non-Muslim women have sucessfully given birth at home and are attended by female midwives.

Giving birth in hospitals and being attended by male physicians is amongst one of the most shameless and immoral misdeeds which violently militate against the Islamic code of modesty and Hijaab. Muslim woman must revolt against this vile practice. Their children are shorn of blessings (Barkat) by their submission to the immoral and haraam practices of the Kuffaar medical establishment.

It is not permissable for Muslim women to adopt this rude and vulgar system of childbirth. The supposed virtues of which are propogated and extolled by the western medical sciences. While there are always exceptions under grave circumstances which must be confirmed by the pious deeni conscious Muslim physician. Muslim women should understand well that it is haraam to give birth in hospitals under the present immodest and haraam conditions which require total exposure of the female and attendance by male physicians.

The virtues and merits of childbirth are obtainable at home in Islamic, respectable and modest conditions. At home there will be greater blessing (bakrat) in the childbirth, in the off spring and generally in the home. A woman returning from hospital returns after being submitted to a shameless, immodest and haraam system of childbirth. She does not come home with Islamic honour nor is she blessed with the aura of noor.

Another evil and immodest practice which has reared it's ugly head even among the Muslims is the western custom of the husband viewing his wife giving birth. The western medical establishment, being a forerunner in immodesty and haraam, is advocating the virtues of this un-Islamic practice. But Islam does not accept such shamelessness. It is not permissable for Muslim husbands to degrade themselves by submitting to the immoral and lewd practices of the west.

THE SHAR'I LAWS AFTER BIRTH

BURIAL OF AFTER BIRTH, NAVEL CORD & BABY'S HAIR

The navel cord and afterbirth (i.e. placenta) should be buried with the care it deserves. These parts of the human body should not neglectfully be disposed of in the drain or waste bin, and also it must not be incinerated.

Regarding the baby, it is mustahab (desirable) to remove the baby's hair on the 7th day after birth. If one desires, zafran dissolved in a little water may be placed on the head of the infant. Gold or silver equivalent to the weight of the removed hair maybe given as charity to the poor, otherwise its equivalent value in money will suffice. The hair should be buried with due care and respect.

NIFAAS (Bleeding after Childbirth).

Bleeding from the vagina after childbirth is called Nifaas. Its maximum period is forty days and if bleeding continues more than forty days, then the extra days are regarded as Istehaaza (Bleeding due to illness) and not nifaas. There is no minimum period for nifaas. It may last for either one day or a little while and sometimes a woman may not even bleed a single drop after a child is born. It is nevertheless obligatory (wajib) under any circumstances to have a bath after childbirth. She must bath as soon as bleeding stops and if she did not bleed after childbirth, then she should bath as soon as the time of the next SALAAT begins. If, during this time, there is fear that she may get sick by bathing or she just has not the strength to bath, then she must make tayammum with the intention of taking a bath and perform SALAAT. However, she must still take a bath when she is fit and there is no fear of her falling sick.

NOTE WELL: THE GENERAL Impression is that"NIFAAS" IS FORTY DAYS". THIS IS IN FACT THE MAXIMUM PERIOD. DUE TO THIS WRONG IMPRESSION SALAAT, ETC. IS UNFORTUNATELY NEGLECTED.

SALAAT is pardoned during nifaas and no qazaa SALAAT is necessary thereafter.

Saum (fasting) should not be observed during nifaas. Qazaa Saum (fasts) should be kept afterwards as this fasting is not pardoned. Saum breaks when a child is born and nifaas begins. Qazaa Saum is necessary later. She may take food and medicines if necessary, otherwise she must remain and appear like a fasting person.

If the life of a pregnant woman or the child is in danger, then she is allowed to break her fast.

It is not permissible to read the Quraan Shareef during the period of nifaas. All zikr and wazifas are allowed during nifaas. In fact, wazifas will protect one from the mischief of shaytaan who becomes more active when one is in the state of impurity. One should not abstain from zikr under any circumstances. THE CHILD THAT IS TO BE BORN WILL BENEFIT A GREAT DEAL SPIRITUALLY THROUGH THE MOTHER'S ZIKR. If she cannot make zikr, then she should make the intention that as soon as she gets the strength and courage she will do so . She will be rewarded for this intention also.

During nifaas it is permissible for a woman to live, sit, eat, drink etc. with her husband. It is however, HARAAM to have sexual intercourse during nifaas. On the contrary, she is allowed to sleep with, fondle, love, caress the husband but she must keep her body covered from her navel to her knee, and provided there is no possibility of sexual intercourse which is HARAAM (forbidden)

during nifaas and is considered a major (kabira) sin. If, Allah forbid, sexual intercourse takes place during nifaas, then it is necessary to make taubah and istigfaar (repentance) and it is better that sadaqa (charity) be given.

NIFAAS and MISCARRIAGE

What should be done in case of a Miscarriage.

In case of miscarriage, if any part of the foetus has already formed, such as hands, legs or fingers etc.. then the same laws that apply to still born babies will apply. Under no circumstances is it permissible to incinerate it. It should be wrapped in a cloth and buried.

Note Well: By the end of the fourth month of pregnancy, normally some part of the foetus has taken shape. A foetus is incinerated in hospitals even if the miscarriage takes place at seven months. This must not be allowed. It is not permissible.

Also note that the amniotic sac, placenta etc.. are given on request, in instances of birth given in nursing homes, clinics and private homes. In cases where birth is given in hospitals a strong request should be made to have these parts returned

If some form or shape of the child (finger, hair etc.) has already been formed, then the bleeding that follows miscarriage is regarded as nifaas and the laws concerning nifaas will now become applicable on her. A bath will become compulsory when bleeding stops and until then SALAAT, Saum, tillaawat of the Quraan and sexual intercourse is forbidden.

*** FOR A DETAILED EXPLANATION ON NIFAAS etc. REFER TO**
" AL-HADIYATO LINNISA."

BURIAL OF A STILL BORN BABY

A still born baby should be given a name, a bath, wrapped in a cloth and buried. However, no janazah namaaz is performed.

Note : The bleeding that follows after delivering a still born baby is Nifaas. Therefore all the laws pertaining to Nifaas now becomes applicable to her.

BURIAL OF A NEW BORN BABY

A baby that is born alive and then dies should be given a bath, shrouded, be given a name and be buried after performing Janaza Namaaz.

Note : All the laws pertaining to Nifaas become applicable to the mother.

BIRTH BY CAESAREAN SECTION:

If a baby is born by caesarian operation then only the blood that flows from the vagina will be regarded as Nifaas. The blood that flows from the area where the surgery is performed is not Nifaas. If no blood at all flows from the vagina then she should immedaitely take a bath and start performing Salaat. If she is unable to take a bath because of valid reasons according to the Shariat, then she should make Tayammum.

IDDAT OF A PREGNANT WIDOW & A PREGNANT DIVORCEE

Iddat refers to the period of waiting for a divorced wife or a widow.

If a pregnant wife is divorced, she will then have to observe Iddat until the baby is born. Similarly the iddat of a pregnant widow

shall be until she delivers. In case of having twins, where the second child is delivered a few months after the first baby, then in such a case iddat of such a woman will end only after the second child has been born..

The Virtues of Daughters

Very often parents express extreme joy and happiness on the birth of a baby boy and feel sad and disheartened on the birth of a baby girl.We should always remember that children are a ni'mat from Allah Taa'la .Whether the child is a girl or a boy, parents should show their appreciation and make shukar to Allah Taa'la for blessing them with a child who will increase the ummat of our beloved Rasulullah (Sallallahu alayhi wasallam).

In a Hadith it is mentioned that Rasulullah (Sallallahu alayhi wasallam) said, "When a female child is born, Allah Taa'la sends his angels to that house.They come to the dwellers of that house and pray that peace may be upon them.The angels then cover the newly born girl in the shadow of their wings and caressing the head of the baby with their hands say that this is a weak and frail person.Whoever will bear the responsibility of her cherishment will go on having the blessing of Allah Taa'la as long as that person remains alive." (Al-Mojam al-Saghir li Tabrani).

Hazrat Anas (Radiyallahu anhu) narrates that Rasulullah (Sallallahu alayhi wasallam) said : "Whoever maintains two girls until they attain maturity, he and I will come on the Day of Qiyaamah like this, he joined his two fingers. (Muslim).

It is mentioned in a Hadith by Hazrat Ayesha (Radiyallahu anha) that a woman came to me along with her two daughters.She asked me for charity, but she found nothing with me except one date, so I gave her the date.She accepted it and then divided it between her two daughters, the mother did not take a share of the date.She then got up and went out with her two daughters.In the meanwhile Rasulullah (Sallallahu alayhi wasallam) visited me and I narrated this story to him.Thereupon Rasulullah (Sallallahu alayhi wasallam) said :"He who is involved in the responsibility of bringing up daughters and he accords benevolent treatment

towards them, there would be protection for him against the fire of Jahannam.(Agreed Upon)

In another Hadith it is mentioned on the authority of Hazrat Ayesha (Radiyallahu anha) that a poor woman came to me along with her daughters. I gave her three dates. She gave each of the daughters one date and took one for herself, she was about to eat the date when one of the daughters expressed the desire to eat it, she immediately shared the date between the daughters. This kind treatment of hers impressed me and I related this to Rasulullah (Sallallahu alayhi wasallam). Thereupon he said: Verily, Allah has assured Jannat for her, because of this act, or has rescued her from the fire of Jahannam.(Muslim).

GHUSL

Upon Birth the newly born child should be made paak by a proper ghusl. Thereafter bismillah should be read and clean clothes should be put on for the baby.

AZAAN & IQAAMAT

The first sound to reach the child should be "Allahu Akbar", the message of the greatness and oneness of Allah Taa'la and the Prophethood of Rasulullah (sallallahu alayhi wasallam), thus calling the newborn to eternal success, devotion and prayer. Facing the qibla, AZAAN should be called in the right ear and Iqaamat in the left ear. An Aalim or pious elder of the family should be asked to recite the first AZAAN and Iqaamat into the ears of the newborn child. If such a person is not immediately available, then any Muslim male may perform this masnoon (sunnat) duty. If there is no man or boy to call the AZAAN, then a lady can also call the AZAAN. By calling the AZAAN the child is protected from sicknesses.

It is mentioned in a Hadith that Hazrat Hassan bin Ali (radiyallahu-anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "For whoever a child is born, then call the AZAAN in his right ear and the Iqaamat in his left ear. He shall not be harmed by the sickness".

When Hazrat Husain (radiyallahu anhu) was born, Rasulullah (sallallahu alayhi wasallam) recited the AZAAN and Iqaamat in his ears.

Rasulullah (sallallahu alayhi wasallam) said: "A child in whose ears these two prayers are recited would be safe from the disease of epilepsy".

To call the AZAAN is Sunnat-e-Muakkida. After calling the AZAAN and Iqaamat the child should be given to the mother for milk.

DUAS FOR THE BABY

After the AZAAN, it is mustahab to read the following dua: (for boys read Oeiezuhu and Wa-zurriyatuhu)

اللّٰهُمَّ إِنِّيْ أُعِيْذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيْمِ

" 'O' Allah I seek in you protection for her and her descendant from the cursed shaytaan".

قُلْ هُوَ اللّٰهُ أَحَدٌ ۝ اللّٰهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُوْلَدْ ۝
وَلَمْ يَكُنْ لَّهُ كُفُوًا أَحَدٌ ۝

"Say, He is Allah the one, Allah the independent. He begetteth not, nor was He begotten, and there has never co-equal with him anyone".

اللّٰهُمَّ اجْعَلْهُ بَرًّا تَقِيًّا وَّأَنْبِتْهُ فِي الْإِسْلَامِ نَبَاتًا حَسَنًا

"O' Allah make him pious and God Fearing and bring him up in Islam to his full growth".

اللّٰهُمَّ عَلِّمْهُ الْكِتَابَ وَالْحِكْمَةَ وَفَقِّهْهُ فِي الدِّيْنِ

"O' Allah teach him the kitaab (Quraan) and wisdom and give him insight in the faith".

DUA DURIING CONFINEMENT.

<u>Inshaqaq, or the Rending Curer:-</u>

سورة الانشقاق

بسم الله الرحمن الرحيم

In the name of Allah, the most gracious, most merciful.

إِذَا السَّمَاءُ انشَقَّتْ ۝

When the sky is rent asunder

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝

And hearkens to (the command of) its Lord, and it must needs (do so);

وَإِذَا الْأَرْضُ مُدَّتْ ۝

And when the earth is flattened out,

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝

And casts forth what is within it and becomes (clean), empty,

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝

And hearkens to (the command of) its Lord, and it must needs (do so);

Zilzal, or "the Convulsion"

سورة الزلزال

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝

When the earth is shaken to her (utmost) convulsion,

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝

And the earth throws up her burdens (from within)

وَقَالَ الْإِنسَانُ مَا لَهَا ۝

And man cries (distressed): "What is the matter with her?"

TAHNEEK & NAMING OF THE CHILD

TAHNEEK means chewing a date and placing its paste on the pallet of the baby's mouth. After the AZAAN and Iqaamat some dates should be given to a pious person to chew and to mix his saliva with it. Thereafter he should place a bit of this date on his shahaadat finger and place it on the pallet of the mouth of the baby. The child will then lick it, and in this way a pious person's saliva will be mixed with the child's saliva, which Insha-Allah will become a means of barkat and benefit for the child.

If such a person is not available, then any Muslim male may perform this act. If dates are not available, a little honey may be put into the mouth of the child with the finger

Hazrat Asma (radiyallahu anha) narrates: "When Hazrat Abdullah bin Zubair was born, I placed him in the lap of Rasulullah (sallallahu alayhi wasallam). He sent for a date, chewed it and applied the saliva to the mouth of Hazrat Abdullah bin Zubair,and prayed for the wellbeing of the child".

According to Hazrat Ayesha (radiyallahu anha), Rasulullah (sallallahu alayhi wasallam) performed TAHNEEK upon the children brought to him and prayed for them.

NAMING THE CHILD

It is the parent's duty and the right of the newborn child that it be given a suitable, decent and appropriate Islamic name. Within seven days a name should be given to the child as the name affects the child's behaviour, character and habits. Also Rasulullah (sallallahu alayhi wasallam) advised on keeping good names. The choice of the good name must be made with the barkat of the name .

In a Hadith in Abu Dawood it is mentioned: "Verily on the day of Qiyaamah you shall be called by your names and your father's names, so give yourselves good names".

Rasulullah (sallallahu alayhi wasallam) said "Of your names, Allah likes Abdullah and Abdur Rahman the most and that the children should be named after the names of the ambiyaa.

While choosing the names for children, the following points should be kept in mind:

It should contain one of the names of Allah Taa'la and should be prefixed by a word denoting submission to Him. For example: Abdullah, Abdul Rahman, Abdul Ghaffar etc.

It should be selected from the names of Ambiyaa like Yaqoob, Yusuf, Idris, Ahmed, Moosa, Saleh, Mohammed etc.

It should be adopted from the names of holy and pious People like Umar Farooq, Ali, Usman, Khalid, Khadhija, Maryam, Sumayya etc.

When keeping the names of Nabis' and Walis', there is alot of barkat, but care should be taken that when these names are taken, that person should not be sworn etc. or else it would be disrespect to those pious people.

Hazrat Abu Rafe (radiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: "When you name someone Mohammed, neither beat him nor deprive him".

Similarly Hazrat Umar (radiyallahu anhu) relates that Rasulullah (sallallahu alayhi wasallam) once admonished, "You name your children Mohammed and then rebuke them too".

Names should reflect the true Islamic spirit and thought of the parents. For example, keeping in mind the present deteriorating condition of the Muslims, the child should be given names like Tariq, Salahuddin etc. with the hope that this child would become like the person whose name he is given.

These are the points that should be adopted when giving names to children.

Certain names should be avoided when giving names to children. It should not be against the spirit and tenets of Islam such as Abdur-Rasul, Abdul-Nabi (meaning worshipper of the Nabi)

It should not reflect bad habits such as pride, haughtiness or hate etc.

It should not reflect unIslamic ideas and inclinations.

It should not convey any improper and bad meaning like Aasia (the sinner), Hariqa (the burner), Harb (War) etc.

It should not be degrading and disgraceful.

Such names are not preferred in which there are bad meanings. Example: if someone goes to a person's house whose name is "Barkat" and calls for him, and if the reply comes "Barkat" is not here, then this is a bad meaning for the house. Similarly such names where there is pride and greatness, they are not permissible. eg. Barrah

The importance of selecting correct names is shown in several Ahadiths that follows:

Abi Wahab al Jasha'ee (radiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said keep the names of Aambiyaa (alaihimus salaam) and the most liked names by Allah are

Abdullah and Abdur-Rahman and the most truthful ones are - Harith (planter and earner) and Amman (thoughtful or intent) and the most unliked ones are Harb (war) and Murrah (bitter).

It is related that Rasulullah (sallallahu alayhi wasallam) said: Whoever is named after me with the hope of being blessed, he will be blessed and be in peace till the day of Qiyaamah".

It is further related that Rasulullah (sallallahu alayhi wasallam) said: "To whomsoever a boy is born and is named Mohammed because of love for me and with the intention of the barkat of my name, then he and his son will enter Jannat". (Kanzul Ummuh)

Rasulullah (sallallahu alayhi wasallam) said: "To whomsoever a child is born, he should be given a good name, sound education and when he becomes of age he should be married".

Abdullah ibn Shukair (radiyallahu anhu) says that when Rasulullah (sallallahu alayhi wasallam) asked anyone his name and if it was a good name it became apparent on his face, and if it was not a suitable name he was displeased. And when he entered a village or a town he asked its name, if it was good he was pleased and if it was not suitable, it could be seen on his face.

It is related by Ya'eesh al Ghaffaari (radiyallahu anhu) that Rasulullah (sallallahu alayhi wasallam) called for a camel and asked: "Who will milk her?" A man said: "I". Rasulullah (sallallahu alayhi wasallam) asked: "What is your name?" He replied: "Murrah". (meaning bitter) Rasulullah (sallallahu alayhi wasallam) said to him: "Sit down!" Another person got up and was asked by Rasulullah (sallallahu alayhi wasallam) : "What is your name?" He too replied "Murrah". Rasulullah (sallallahu alayhi wasallam) said to him: "Sit down!" Thereafter another man got up and Rasulullah (sallallahu alayhi wasallam) asked: "What is your name?" He answered "Jamrah". (meaning fire) Rasulullah (sallallahu alayhi wasallam) said to him: "Sit down!" finally

Ya'eesh (the narrator of the Hadith) got up and Rasulullah (sallallahu alayhi wasallam) asked him: "What is your name?" He replied: "Ya'eesh". (meaning long live) Rasulullah (sallallahu alayhi wasallam) said to him: "Milk her !"

Undesirable names and incorrect spellings which may distort the meaning of a good name should be changed. Hazrat - Ayesha(radiyallahu anha) says that Rasulullah (sallalahu alayhi wasallam) used to change bad names for good names. One of the daughters of Hazrat Umar (radiyallahu anhu) was named Asiyah. Her name meant disobedient. Her name was changed to Jamila by Rasulullah (sallallahu alayhi wasallam). Zainab binti Salama (radiyallah anha) says that I was named Birra (meaning pious) and Rasulullah (sallallahu alayhi wasallam) said: "Do not claim piety, for Allah knows who amongst you are pious. Name her Zainab."

The names that affect the lives of a person and his descendants is shown in the following Hadith: Hazrat Saeed ibn Musayyib (radiyallahu anhu) relates from his father that his grandfather went to Rasulullah (sallallahu alayhi wasallam) and was asked: "What is your name?" He replied: "Hazn". (meaning sorrow) Rasulullah (sallallahu alyhi wasallam) said: "You are Sahl". (meaning contented) He replied: "I will not change the name my father gave me". Ibn Musayyib says: "Thereafter sorrow was always with us".

Rasulullah (sallallahu alayhi wasallam) prohibited people from keeping names which contain any element of shirk, like linking Abd to names other that those of Allah. He also forbade pompous and self glorifying names.

It is customary to leave the naming of the child to the -father's sister (Foyma), or an awkward name is selected from a Jantry (almanac). This has no place in our teaching and often leads to foolish results which the child must bear forever.

Efforts to anglicise or westernise Islamic names are bad and cheap and reveals an un-Islamic attitude. All Muslims should be proud of their names and faith.

If there is a fear that some names will not be pronounced correctly, or only half the name will be called, then it is better to avoid such names. Take for example, a persons name is Mohammed Shuaib, and people either call him Mohammed or Shuaib, but they never call him Mohammed Shuaib, then this is incorrect. We should therefore avoid such names.

Children should not be called by distorted or westernised names like: Mahmad for Mohammed, Aggie for Ahmed, Solly or Sully for Sulaiman, Sam for Abdussamad, Fatti, Fatu, Fathi or Tima for Fatima, Tija or Katy for Khadija, Jubie or Beida for Zubeida, Julie for Zuleika. Also Amadu for Ahmed, Fay for Fatima etc. Also nowadays names are shortened by using English alphabets which are totally incorrect. eg. M.D for Mohammed Dawood, S.A. for Saeed Ahmed, E.B for Ebrahim etc.

It is also common in our society for people to keep names which may sound nice to them, but in reality have no meaning at all. Such names should not be kept. Parents should ensure that when choosing a name for their child, they must do so with the intention that the child will be blessed with the barkat of that name. A name merely sounding nice but having no meaning is thus void of any barkat. Examples of such names are , Rukhsaanah.

Circumcision (Katna) and Aqeeqa.

The baby could be circumcised on the seventh day. It is mustahab (desirable) that the KATNA be performed before the boy is seven years of age. When circumcising, the health of the child must be considered. In any case the KATNA must be made before the child is twelve years old.

Imam Ahmed bin Hambal (rahmatullah alay) has stated that Abu Abdullah (may Allah bless him) said that there is no harm if circumcision is done on the seventh day. (after birth)

Hazrat Abu Huraira (radiyallahu anhu) relates that Rasulullah (sallallahu alayhi wasallam) once said:

"Human decency consists of five acts, to get circumcised, to do away with the pubic hair, to do away with the hair under the armpits, to cut the moustache and to clip the nails".

AQEEQA

It is mustahab (desirable) to make AQEEQA and to name the child on the seventh day after birth. AQEEQA safeguards the child from sicknesses and evil effects. Also through the blessing of AQEEQA, the child shall be saved from all calamities, and when the child grows up he shall not be disobedient to his parents. IF AQEEQA is delayed beyond the seventh day then too one should try and make it on any subsequent seventh day.

If the newborn is a boy then 2 sheep or goats should be slaughtered. For a girl, one sheep or goat is sufficient. The - AQEEQA may be included in the shares of the Qurbani cow or ox, if the seventh day happens to fall during the Qurbani period or if the AQEEQA is delayed till the Qurbani days. Two parts should be included for a son and one part for a daughter. For those who cannot afford two animals for the baby son, even one animal will be recognised as AQEEQA. If one has no means to sacrifice even this much, then there is no harm.

The conditions regarding the quality and suitability of the AQEEQA animal are the same as those of Qurbani animals. Healthy animals with less than one-third ears, eyes and tails damaged or missing could be used. Sheep and goats must be more than one year old and cattle must be more than two years old. The

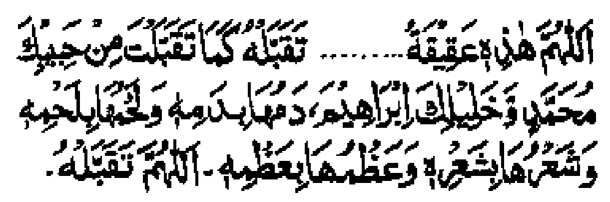
AQEEQA meat may be distributed either cooked or uncooked, or relatives or friends could be invited to the home to partake from the meat. It is reported that Rasulullah (sallallahu alayhi wasallam) said:
"If anyone has a child born to him and wishes to offer a sacrifice on its behalf, he may offer two sheep for a boy and one sheep for a girl".

Rasulullah (sallallahu alayhi wasallam) said:
"A boy is in pledge for his AQEEQA, sacrifice is made for him on the seventh day, he is given a name and his head is shaved".If AQEEQA is not done on the seventh day, then it is better that it should be performed on any other subsequent seventh day.

Hazrat Muhammad bin Ali bin Husain quoted Ali bin Abu Talib (radiyallahu anhu) that Rasulullah (sallallahu alayhi wasallam) sacrificed a sheep on the seventh day for Hazrat Hasan (radiyallahu anhu) and said: "Shave his head and give the weight of his hair in silver as sadaqa".

It is in order for the parents and grandparents to eat the meat of the AQEEQA. (sacrificed animal)

The DUA TO BE OFFERED AT THE TIME OF AQEEQA IS AS FOLLOWS:



"O' Allah, this is the AQEEQA of (name of the child should be recited), accept this as Thou has accepted on behalf of your loved one Mohammed (sallallahu alayhi wasallam) and your friend EBRAHIM (alayhis salaam). This offering of blood, is the ransom of the blood of the child, flesh is the ransom of the flesh of the child, the hair is the ransom for the hair of the child, and the bones are the ransom for the bones of the child. O' Allah accept it".

TAWEEZ FOR THE CHILD

One should remember that Nazr is a reality. It can fall upon young or old, animals and even plants. Just as an outsider's Nazr can fall upon a child, even the parent's Nazr can fall upon their child. To avoid this, whenever one's eyes fall upon any beautiful thing, then one should say Masha-Allah! In saying this the Nazr shall not fall. If the Nazr does fall, then the person who was the cause of the Nazr should make wudhu and use the wudhu water by sprinkling it upon the body of the one affected by the Nazr.

In a Hadith by Hazrat Saeed Khudri (radiyallahu anhu), it is mentioned that Hazrat Jibraeel (alayhis salaam) gave the following TAWEEZ to Nabi Kareem (sallallahu alayhi wasallam):

بِسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ
نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اَللهُ يَشْفِيكَ ۔

"In the name of Allah I am making dam on you from everything that is harming you and from the evil of every person or from the eyes of a jealous person. Allah will cure you".

The following TAWEEZ (dua) has been mentioned in the Hadith for children. Rasulullah (sallallahu alayhi wasallam) read the following TAWEEZ for Hazrat Hassan and Husain (radiyallahu anhuma).

أَعُوْذُ بِكَلِمٰتِ اللّٰهِ التَّآمَّةِ مِنْ شَرِّ كُلِّ شَيْطٰنٍ وَّهَآمَّةٍ
وَمِنْ شَرِّ كُلِّ عَيْنٍ لَّآمَّةٍ.

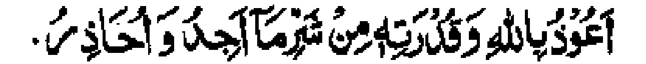
"I seek refuge in Allah through his perfect words from every devil, every poisonous creature and influence of every evil eye".

The above taweez should often be recited on the child and it may also be written on paper and sewn into a waterproof cloth and the taweez hung around the neck of the child.

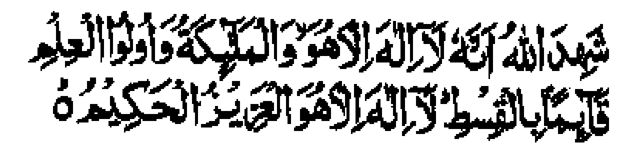
It has become a custom amongst our people to tie black beads around the wrist of babies.many people believe that the beads protect the child from nazr. This custom is <u>NOT an Islamic</u> custom.It is not permissible to adopt this practice.

<u>Duaa to Read when in Pain.</u>

(This Dua is both for children and adults).



DUA FOR NAZR and WHEN THE CHILD CRIES A LOT



There is no God but He, that is the witness of God, His angels, and those endued with knowledge, standing firm on justice, There is no God but He, The Exalted in Power, The Wise.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ قف

The religion before God is Islam.(Submission to His Will).

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ۝

And say "O my Lord ! I seek refuge with Thee from the suggestions of the Evil Ones.

وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ۝

" And I seek refuge with Thee O My Lord ! lest they should come near me."

HUMAZA, OR THE SCANDAL — MONGER.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝

Woe to every (kind of) scandal - monger and backbiter,

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝

Who pileth up wealth and leyith it by.

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝

Thinking that his wealth would make him last forever !

كَلَّا لَيُنبَذَنَّ فِي الْحُطَمَةِ ۝

By no means! He will be sure to be thrown into That which Breaks pieces.

وَمَآ أَدْرٰىكَ مَا الْحُطَمَةُ ۝

And what will explain to thee that which Breaks pieces.?

نَارُ اللّٰهِ الْمُوْقَدَةُ ۝

(It is) the Fire Of (Wrath of) God kindled (to a blaze),

الَّتِىْ تَطَّلِعُ عَلَى الْأَفْـِٕدَةِ ۝

That which doth mount (right) to the Hearts:

إِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۝

It shall be made Into a vault over them,

فِىْ عَمَدٍ مُّمَدَّدَةٍ ۝

In columns outstretched

FALAQ, OR THE DAWN.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝

Say: I seek the refuge With the Lord of the Dawn,

مِن شَرِّ مَا خَلَقَ ۝

From the mischief of created things,

وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝

From the mischief of the Darkness as it overspreads;

وَمِن شَرِّ النَّفَّٰثَٰتِ فِي الْعُقَدِ ۝

From the mischief of those who practice secret Arts;



And from the mischief of the envious one as he practices envy.

NAAS, OR MANKIND.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝

Say : I seek refuge with the Lord and Cherisher of Mankind.

مَلِكِ النَّاسِ ۝

The King (or Ruler) of Mankind.

إِلٰهِ النَّاسِ ۝

The God (or Judge) of Mankind.

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝

From the mischief of the whisperer (of Evil), who withdraws (after his whisper),

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۙ

The same who whispers into the hearts of Mankind,

مِنَ الْجِنَّةِ وَالنَّاسِ ۝

Among Jinns and among Men.

CLIPPING THE BABY'S NAILS

A baby's nails should be clipped so that he can not hurt himself or others by scratching or poking his fingers in the eyes, which could result in a serious injury.

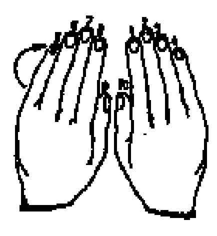
Mothers should ensure that when clipping the baby's nails, it should be clipped according to the Sunnat method.

The Sunnat method of clipping the nails is as follows;

Nabi Kareem (Sallallahu alayhi wasallam) observed this procedure when cutting his nails.

<u>RIGHT HAND:-</u>

Index finger, fore finger , ring finger , little finger.



<u>LEFT HAND:-</u>

Little finger, ring finger, fore finger, index finger, thumb and lastly the thumb of the right hand.



Rasulullah (Sallallahu alayhi wasallam) observed the following sequence when clipping his toe nails.
Beginning at the small toe of the right foot and ending at the small toe of his left foot, as shown in the diagram.
Rasulullah (Sallallahu alayhi wasallam) clipped his nails either on a Thursday or Friday.

MOTHER AND BABY: SUCKLING THE CHILD

Rasulullah (sallallahu alayhi wasallam) said: "When a woman breast feeds, then on every gulp of milk, she receives the reward as though she has granted life to a being and when she weans her child then the angels pat her on her back saying Congratulations! all your past sins have been forgiven, now start all over again!"

The child has a right to be fed on the mother's milk. It is this bounty of the mother for which the Quraan emphasises on the child to treat the mother with exceptional love and kindness, in return for this service.

Mother's milk is the natural food for the baby. Almighty Allah sees to it that baby's growth and health are safeguarded by providing the mother with abundance of the most complete food for the baby's requirements. Her own breast milk is naturally obtained and needs no preparations. If one tried to buy it, it will be most expensive.

The infant derives much benefit from the mother's milk.,Besides being nourishing, bonds of affection between the mother and child are strengthened. Mother's milk is also a spiritual and ethical nourishment for the child. It deeply affects the whole personality of the child. The mother not only provides best nourishment to the child, but also infuses with every drop of her milk, her own ways of thinking and attitudes into the child's veins. It is also the duty of the mother to inculcate into the child with each drop of her milk the concept of the oneness of Allah, love for Rasulullah (sallallahu alayhi wasallam) and devotion for Islam. She should try to make this love and devotion to Islam seep into the heart and soul of the child.

Suckling the child plays a very important role in making the mother love her children deeply. This is the reason why they are always prepared to make whatever sacrifices the time and the circumstances require for their children. It is important to develop a close bond with the child and hence in Islamic law, suckling (breast feeding) is encouraged.

Rasulullah (sallallahu alayhi wasallam) advised mothers to suckle their children, and said that for doing this they would be rewarded here and in the hereafter by Almighty Allah. He told them:

"And for the first sip of her milk which she gives to her child, the mother gets the reward equivalent to giving life to a person".

Moreover he (sallallahu alayhi wasallam) has equalled a suckling mother to a dutiful warrior who vigorously guards the frontiers and she will achieve the status of a martyr if she dies during this period.

Denying the child the right to be suckled without any valid reason is unfair and unjust and below the dignity of a mother. Mothers who do not suckle their children due to fear of being deformed and loss of their beauty and shape are no doubt the most ruthless ones who do not deserve to be called mothers. There is no alternative to the milk of the mother.

Rasulullah (sallallahu alayhi wasallam) has reprimanded and warned such heartless women against the terrible punishment to be meted out to them by Allah. Describing the events of the night of Ascension, he narrated:

"Then they took me further ahead and I saw some women whose breasts were being continuously bitten by the snakes. On asking about the identity of these women, I was told that those were the women who did not suckle their children".

Mothers who do not suckle their children deliberately will not get proper love, affinity and regard from them, because they did not transfer their milk in their veins. These children could not feel the soothing and invigorating warmth of their mother's lap while suckling the elixir of life from their breast. Naturally these children will not have the inner and spiritual attachment with their mothers.

MEDICAL OPINION ON MOTHER'S MILK: In the developed countries where mothers are avoiding the suckling of their children due to their strange notions of modernism and emancipation, the standard of physical health is failing. Mental health is also failing.

After childbirth the mother's milk contains colostrum for some days. This important substance helps immensely in the baby's growth as it contains vitamin A in abundance. But after a particular period, colostrum loses this valuable vitamin. Avoidance of suckling the child right from the beginning will deprive him of this vitamin which will result in deficient growth. Besides, colostrum also helps babies resist external infection to which they are exposed and susceptible. The new-born babies are usually exposed to the infection of the lungs and the throat. They often develop pneumonia or diphtheria etc. in their early stages of life which might prove fatal for them. But if they receive adequate quantities of colostrum, they develop resistance to such deadly infections. The infants who die during the first month of their birth are usually found to be deficient in this important substance. Scientists have tried to reproduce mother's milk in the laboratory but fail to get the exact formula.

Before breast feeding, one should read Bismillah............The baby's first feed should be from the right breast.

When the child puts his thumb or finger in the mouth and begins to lick it, this means that the child is hungry.

The child should not be left to lie on one side and also the child should not be patted on the head as this could lead to the head becoming flat on one side and could cause the falling of hair on that side. Also by looking constantly on one side, the child could become squint eyed.

The mother should not lie on her side and feed the child as the milk could flow into the child's ears. The mother should not feed the child with her breast open as this is immodest and this can cause Nazr upon the child.

During the period of breast feeding, the mother should keep her body and clothes clean, especially the breasts should be kept clean as certain babies are very sensitive and with even the slightest bad odour, they vomit. The mother does not understand why the child is vomiting while in reality it is her fault as her body is giving off a bad odour and this results in the child vomiting.

The child should not be fed very fast but should be fed slowly by playing with him. By feeding the child fast, the child may become unnaturally fat.

Immediately after feeding the child, the child should not be given a bath. If the mother's hair is wet she should not feed the child, as in doing so the child may get a cold.

The mother should make a full effort to feed the child with her milk as this is the best and natural milk for the child.

To be able to breast feed successfully, the mother should have a good diet. Particular attention to high protein diet eg eating meat, eggs, fish, milk as well as green and yellow vegetables. Liquids are important such as water and liquid juices. Avoid drugs, cigarettes and alcohol. By eating cold things, the child could get a cold and by eating hot things the child could develop a rash.

Let us examine some of the advantages of breast feeding for the baby. It provides complete nourishment, vitamins, minerals and iron that the baby needs for the first four to six months.

Breast milk contains anti-bodies which fight infection especially in the respiratory and digestive tract, that is the baby does not get a cold and diarrhoea easily.

Breast Feeding encourages close relationship between mother and child. It prevents allergies. Suckling of breast promotes good jaw and mouth development. Breast milk is the only natural milk for the baby.

Now let us examine some of the advantages of breast feeding for the mother. It provides a sense of pride and fulfilment.It is convenient because it is easily available at the right temperature and formula. It helps the womb to return to its normal size. It provides some protection against breast cancer. Breast Feeding is economical .

If due to some reason, the mother is unable to breast feed the child, then the best substitute is goat's milk, thereafter cow's milk. (remove cream from milk)

If milk is given through a bottle, then the bottle should be washed thoroughly or else the milk would curdle or it may smell and this could cause the child to vomit.

To breastfeed the child beyond two years is not permissible. Therefore six months before that, effort should be made to teach the child to leave the breast.

The child should not be left hungry as this would cause the child to put harmful things into his mouth.

During teething, the child becomes weak and could get diarrhoea. For this a doctor should be consulted. The child should be given a hard, clean rubber to bite upon.

Remember! the greater the purity of the mother, the purer the milk, as it is part of her body. When Imam Shafi (rahmatullah alay) was asked the reason for his exceptional intelligence, he replied:

"My mother never breastfeed me without wudhu".

Therefore before a mother commences with breastfeeding her child, she should ensure that she has wudhu. (ablution) Before feeding the child, the dua before eating should be recited and after completing feeding the child, the mother should recite the dua after eating.

It is essential for the mother to remain pure both inwardly and outwardly. Whatever she does or says, the child will see and hear and subconsciously will take in everything and later in his life these impressions will replay like a tape recorder. It is stated in a Hadith:

'What is learnt in childhood is like something engraved on a stone'.

Regarding this, the following anecdote describes it best. When Hazrat Sheik al-Hadith Moulana Zakariya sahib's father was weaned, he remembered five rukus' of the Quraan. It should be pondered as to how much Maulana Yahya's revered mother must have been reading the Holy Quraan that the small boy learned by heart a quarter of a chapter of the Quraan by merely hearing. This lady had committed the Quraan to memory after her marriage.

Any lady whose breasts do not yield milk, should be made to drink water wherein the inscription



was soaked. Her breasts will abound in milk. (Insha-Allah)

FASTING AND SUCKLING THE BABY

If a suckling mother has a strong feeling that fasting would be harmful to the baby or would keep it hungry on account of being underfed or it would be harmful to herself, she is permitted to abandon fasting.

If a wet nurse can be arranged for the baby and the baby takes to her breast, the mother should not abandon the fast; however if the baby does not take to the nurse, the mother may abandon fasting.

If the wet nurse has a strong feeling that fasting would be harmful to her or to the suckling, she is allowed to postpone fasting.

If a woman is employed as a wet nurse on a day in Ramadhaan when she has already had the intention of fasting, she is permitted to break the fast, which she will have to observe on another day without expiation.

YOUR CHILD'S EDUCATION

After having children the first and foremost desire of parents is to prepare them for a bright and successful future. Thus every parent hopes and wishes that their children be pious with excellent character but this can only be achieved if the correct method towards this goal is adopted and the right environment created from the very beginning. It is very important to note that the spiritual upbringing is far more important than the physical upbringing.

Although the environment prior to the child's birth is very important, so too is the environment into which the child is born, as the actual upbringing starts in the mother's lap which is the first MADRASAH for the child. Although the father plays an important role in educating the child, the mother plays a more important and greater role in this process. Rather it can rightly be said that the mother contributes the greater share and plays the best role in the early training and education of her children. Moreover the mother is more loving, kind and patient than the father, she is nearer to the children and they are more free and attached to her. This makes the mother more capable of educating and training her children in the most proper way.

كُلُّ مَوْلُوْدٍ يُوْلَدُ عَلَى الْفِطْرَةِ

The meaning of this is: Every child is born pure. It is the environment created by his parents that determines his future. It is absolutely necessary to understand that before you expect your child to learn the ways of Islam, the parents have to be practising Muslims themselves. Parents should set a good example in front of their children. Therefore for the parents to be practising Muslims is of utmost importance for the Islamic upbringing of their children. Regarding parents, this poem is best suited:

"The parent is like a mirror, the reflection it gives, the child adopts. If the reflection is good, the child is good. If the reflection is bad, the child is bad".

Remember, the entire future of the child depends entirely on the parent's teachings, training and environment in which the parent's bring up their child. The home environment and the parent's upbringing of the child either makes or mars the child's future. If the home environment is Islamic, then the child will be religiously inclined, but if the home environment is unIslamic, then the child will develop ir-religious traits and habits in himself. Because the child does not come from a solid Islamic home, he is unaware of the gems and jewels of Islam due to lack of Islamic knowledge and education. Copper, brass and gravel of other religions look dazzling and beautiful in his eyes. The home environment and the parent's upbringing of the child either makes or destroys the future of the child.If the child hears music and watches television, then he will want to imitate the singers and the T.V. stars. On the other hand, if the words of Allah Taa'la (i.e the Quraan) keeps falling in his ears and the lives of Rasulullah (sallallahu alayhi wasallam) and the Sahaaba (radiyallahu anhum) are related to him, then he will develop good qualities and try to imitate Rasulullah (sallallahu alayhi wasallam) and the Sahaaba (radiyallahu anhum). Remember, if your home environment is not Islamic, how do you expect your child to become a fine, refined and respectable Muslim servant of Allah?

If religious education and training are given from childhood, the child on growing up will definitely understand the rights of the parents and elders and will respect them. If the child has been deprived of religious education and training by careless and neglectful parents, these children will not discharge the rights that they have to towards their parents. Many parents complain that their children are ill-mannered, disobedient and disrespectful. The cause of their disobedience is only the fault of the parents, as they, on account of their greed for worldly things and love for money,

kept their children blank in religious education. To earn their livelihood and to fill their bellies, parents are keeping their children aloof from religious education, and instead involve them in profane education and worldly pursuits, thus making them irreligious. There is none to educate these innocent children and to train and inculcate Islamic morals into them. How will the fear of Allah be instilled into their minds? Since attaining the age of sensitivity, the love of money, beautiful clothes and houses, fast cars etc. have entered his heart and he now remains occupied day and night with the thought of these things only and keeps trying to acquire them. He cares not if in acquiring these things, he may be depriving or destroying the rights of others. In his greed of acquiring worldly goods, high medical, legal and engineering degrees, he is ready to waste the invaluable wealth of IMAAN. Such men can cause ruin to the community and in creating a struggle for power, are in fact proving to be the disintegrators of institutions. What now can the religion and community expect from this kind of upbringing? How can the parents then say that the youth "the fresh blood" do not obey the parents, do not help the weak, the widows and the orphans, and do not take interest in works concerning the masaajids and madaaris? The parents themselves have not taught them to do these acts. The young people are even ignorant of the reward for obeying their parents and of the punishment for disobeying them. How many Ahaadith do they know? And how many Ahaadith have they been asked to memorise? Not a single answer will be received to any of these questions. Then what else can you expect from such ignorant youth?

Nowadays parents say: O' look at my son, he shows no respect to his parents or they say: look at what my daughter has done, she has no DEEN in her. But alas! do they ever ask themselves why? Why has my child no DEEN in him? The parents eventually refuse to take the blame for their son's or daughter's evil actions. But, ponder, whose fault is this? This fault is none other than the parents themselves. To them it is definitely not their fault, as they

brought their child up, nurtured him, gave the best food, the best clothes, took him wherever he wanted gave him plenty of money, and did whatever he wanted, as he was their special child. But the main and essential thing the parent forgot or rather did not feel it necessary to give the child was religious education and tarbiyat. Now as the child grows up, his greed for worldly material things has blinded his sense of morals. Oh yes! you wonder what morals? That's right, the child has no Islamic morals or education whatsoever. So now, how can you expect morals and good habits from him, if you did not inculcate it into him. The child now feels that there is nothing wrong in disobeying his parents. He now adopts the western ways which are prevalent today and which has no place for parents as Islam does.

Amoungst westerners when their parents reach old age they no longer care for them. Instead in a cruel way, they place them in old age homes. The very same parents who brought them up, fed them, clothed them, gave them everything, the same mother who gave birth to him, nurtured him, spent sleepless nights, and now all of a sudden they are considered too much of a burden to be cared for. This my dear reader, is the western attitude and if you as a parent fail to impart deeni education and training to your children, then they will definitely receive education and influences of a different standard. A way of the westerners! and due to your negligence you may also be thrown out by your own very special child. The difference between Muslims and non-Muslims is that Muslims impart religious education and training to their children, thus making them successful in both the worldly life and the life of the bereafter. So remember parent's, it is YOU who make a big difference ! It is your teachings and tarbiyat which will mould your child into a respectable Islamic conscious person.

But Alas! the parent, harpe upon their own rights and grumble against the children. Likewise, think of the basic cause whereby the children became disobedient. No doubt the parents have a right to claim the fulfilment of their rights from their children. But

since the parents are unaware of the children's rights and their rightful demand, they do not discharge their own responsibility and as a consequence the children become disobedient. It was the parent's primary duty to give religious education and training to the children, but instead of that they made them become involved in worldly pursuits.

However by paying attention to the crucial necessity of giving religious education during childhood, an effort should be made to create an emotion and fervour for IMAAN in the hearts of the children. The imparting of religious education will make them conscious of Allah's rights, the rights of elders, widows, orphans and parents, whereby they will consider the discharging of these rights as an act of reward and the cause of success and prosperity in the world and religion.

But if children are kept away from religious education, then what we are observing today is definitely going to happen. Parents and elders who do not discharge the children's rights and miss the opportunity of acquitting themselves of their responsibility, will not find the children fulfilling their parent's rights when they grow up. Such children rather than being useful will prove to be harmful to the community.

The following two stories (anecdotes) refer to those parents who fail to impart deeni education and training to their children. Read them carefully and take lesson from them!

Abul Laith Samarqandi (R.A) has related that a man brought his son to Hazrat Umar (radiyallahu anhu) and said: "My son does not obey me, he is disobedient to me". Hearing this Hazrat Umar (radiyallahu anhu) said: "O' boy, don't you know what rights a father has on his son?" Thereafter he narrated the rights of a father on his children. The boy said: "O' Commander of the faithful! Do the children too have any rights on their father?" Hazrat Umar (radiyallahu anhu) said: "Yes! the children too have

rights on their father". "What are those rights"? asked the boy. Hazrat Umar (radiyallahu anhu) replied: "First of all, he should search for a good mother for his son. He should marry with a virtuous, religious woman, and must not marry any woman of questionable nature and doubtful character. The second right is that when he begets a child, he should name it with a good name, and the third right of the child is that he should impart religious knowledge to him and teach the Quraan". The boy said: "O' Commander of the faithful! my father has not discharged any of these rights. Firstly, the woman who is my mother is a negress, a slave woman that he has bought for 400 dirhams. She is a neophyte Muslim slave woman who is quite ignorant of religious education, Islamic civil manners and morals. It is in her laps that I have passed my infancy. She has not given me any religious education. What should I do? Secondly, they have not named me with a good name. They have named me Jo'al meaning black, ugly man. I should have been given a good name which was my right, but my father did not discharge his responsibility towards me. The third is the right of religious education, which they did not give me at all. Now whatever decision you give, I will accept it".

Just ponder over it. A great man like Hazrat Umar (radiyallahu anhu) at the very mention of whose name people shudder even today said: "O' boy's father, first of all, you have been neglectful regarding the boy's rights which you did not discharge and now you tell me that your son does not obey you. GET OUT! It is you who have disobeyed first".

Ponder over Hazrat Umar's (radiyallahu anhu) decision. Just as we have given up discharging the responsibility regarding our children, what is our condition? Then we consider our children to be disobedient and unworthy. Parents should remember that they became disobedient first. Children are a trust, and this responsibility came upon the parents and they did not discharge it, but instead they engaged their children in worldly things. Hating knowledge and the assemblies of Ulema, parents have attached

their children's hearts to the bazaar and the motor stand. How then can you expect to reform the children? . So if parents remind their children during their childhood itself about religious responsibility and make an effort to attach him to religion, then Insha-Allah, by such training, the children will become virtuous and pious. So if you want to live an honourable life in this world, engage your children in religious education.

The second anecdote is regarding a son beating his father. A man came to an Aalim and said: "My son beats me and beats me very much". "What! the son beats his father", exclaimed the Aalim. "Yes!" replied the man, he beats me and beats me too much". The Aalim said: "Have you imparted to him deeni education and have you taught him manners?" The man said: "No". The Aalim then asked : "Have you taught him the Quraan?" When the man again said no, the Aalim asked: "What does your son do?" The man replied: "He is a cultivator". The Aalim asked: "Do you know why your son beats you?" The man said that he did not know. The Aalim then said: "It seems to be that your son must be going to the field sitting on a horse or a donkey, an ox must be in front of him and a dog in his rear. The son has not read the Quraan and does not know what the Quraan is. You must have asked him at that time as he was going to the field to read the Quraan and therefore he beat you. Thank Allah that your head did not break.

Yes! the reality here is that religious education was not given to his son in his young days, with the result he is unaware of his father's rights.

It is therefore the right of every child upon the parents that he be given a sound Islamic education and be taught good manners. This in turn will ensure that they lead a proper Islamic life and be saved from hardships in this world, and more important in the hereafter.

The Quraan says:

"O' you who believe, save yourself and your family
from a fire whose fuel is men and stones".
(Surah Tahreem)
Hazrat Ali (radiyallahu anhu) interprets this to mean that you must save your family by giving them good education and good manners. Therefore to make children's lives successful according to standards set by Islam, parents should devotedly train and educate them. Parents should carry out their duty with wisdom, affection, patience and steadfastness. By doing this, their position will be exalted in the eyes of Allah, and their status will be raised in society.

Rasulullah (sallallahu alayhi wasallam) said:

"Everyone of you is a shepherd and everyone of you will be answerable for his flock".

The mother in particular is responsible for the correct upbringing of the child. It is stated in the Hadith about the mother: "and she is a shepherdess over the house of her husband and of his children, and she is answerable". Basic Islamic education and good morals could only be taught and practised at home. Therefore the first MADRASAH for the child is the mother's lap. The mother contributes the greater share and plays the best role in the early training and education of her children.

By imparting Deeni knowledge to the children, parent's positions will be exalted in the eyes of Allah, and their status will be raised in society. Rasulullah (Sallallahu alayhi wasallam) said:

"The best gift which a father can give to his children is that of their good education and manners".

In another Hadith it is mentioned that Rasulullah (Sallallahu alayhi wasallam) said:

"He who guides to good deeds is like the doer thereof and he who leads to bad deeds is like the doer thereof".

If parents bring up their children Islamically, it will be regarded as Sadaqa-e-Jariya. It simply means that if the parents impart deeni education to their children and the children practise upon it, it would be a continuous reward for the parents after their death. On the contrary, if the parent did not impart religious education, it will be regarded as Azaab-e-Jariya. Meaning that whatever evil the children do, the parents will get continuous azaab (punishment) for it after their death.

If you impart deeni education to the children, on growing up they will act upon religion and would become the source of religious education for others, thus the parents will be rewarded for all these things continuously in the hereafter by Allah Taa'la for their efforts.

Rasulullah (sallallahu alayhi wasallam) said:

"When a person dies, his deeds also come to an end. But there are three things done by him for which he goes on getting the reward from Allah. First, is he who leaves some charitable trust for the benefit of the people. Secondly, he leaves behind some knowledge which is continuously benefiting the people and thirdly he leaves behind a pious child who goes on praying for his forgiveness".

On another occasion Rasulullah (sallallahu alayhi wasallam) said:

"The parents of a person who acquired extensive knowledge of the Holy Quraan and practised accordingly will be crowned on the day of Qiyaamah and this crown will shine more than the bright sun which lightens all the houses of the world".

According to another Hadith narrated by Hazrat Buraidah (radiyallahu anha), Rasulullah (sallallahu alayhi wasallam) said:

"The parents of a person who studied, learned and practised the Holy Quraan will wear a shining crown which will shine like the sun and his parents will wear such precious dresses which will cost more than the total riches of the world. Then they will be surprised by this honour and they will enquire for what are they honoured? They will be told that this is the reward for the knowledge of the Holy Quraan which their children acquired".

Thus Rasulullah (sallallahu alayhi wasallam) has induced that parents should make their children learn and practice the Holy Quraan. The purpose underlying these suggestions is that if a child should lack the religious education, he will not be able to understand and appreciate the Islamic way of life. It is important for every child to adopt the habit of living his whole life according to the education of Islamic knowledge acquired. It also implies that parents who neglect the education and training of their children will be questioned and punished for their negligence.

Virtuous children will pray for the welfare of their deceased parents. In the first instance, the effort to make children virtuous in itself is a deed of perpetual benefit and, as long as they do good deeds, the parents will keep receiving the blessings automatically. Their prayers for the benefit of their parent will be an additional permanent treasure for the latter.

In a book called "Raudh" is a story of a pious lady known as Bahitah, who was regular in her prayers. At the time of her death she raised her head towards heaven and exclaimed, "O' the one, who is my only treasure and provider for life and death, I pray, do not disgrace me at the time of death and save me from the horrors of the grave." After her death, her son made it a practice to visit her grave every Friday and read the Quraan there, offering the

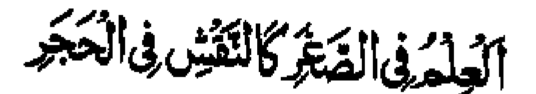
blessings for his mother, as well as for all those buried in the graveyard.

One day , he saw his mother in a dream and asked her, how she was? The mother replied, "The severity of death is extremely harsh. By the grace of Allah Taa'la, I am most comfortable in the grave with a bed of sweet basil and silken cushions, and the treatment given to me will last till Qiyaamah". The son asked her if he could be of any service to her? She replied: "Do not give up coming to me on Fridays and reading the Quraan. On your arrival, all the dwellers of the graveyard come to me and tell me that you have arrived. Your visit to the graveyard is a source of great pleasure for me". The boy said that he had visited the place regularly on Fridays. One day he saw in a dream that a very big gathering of men and women came to him and he asked them who they were? They said that they were the dwellers of such and such graveyard and they had come to thank him for his Friday visits to them and his prayers for their forgiveness by Allah Taa'la that pleased them most. They requested him to keep up that practice, which he continued most deligently.

PARENTS and THEIR ROLE IN THE UPBRINGING OF CHILDREN

Education starts right from the birth of a child. Rather the first few years are extremely important and rightly called the formative years of life. Unfortunately, parents fail to give any importance to the age of infancy although this is a time of great importance. For at this age, the child is in a pure state. Parents think that the child neither understands nor learns anything, hence they do not mind uttering obscenities, bad language and abuse in front of the child. But all such things get inscribed on the tender heart and mind of the child.

Therefore, parents should always utter good words and speak of good things in front of the child. They should particularly divert their attention to Islamic things, for Allah Taa'la says: "Allah is the owner of livelihood and loss and profit. Not a leaf is stirred without His (Allah's) order. Allah is the giver of honour, dishonour, wealth and riches". If Islamic beliefs like this are spoken about day and night and at all suitable occasions in front of the child, these Islamic teachings will be inscribed upon that pure mind so firmly that they will not be effaced from it, even when the child reaches old age. It is stated in a Hadith:



"What is learnt in childhood is like something engraved on a stone".

We understand from this Hadith as Imam Ghazali (rahmatullah alay) writes that education imparted during childhood is like an engraving on a stone, the stone might break up but the engraving will not be obliterated. Similarly, the teachings imparted to the

young child from the mother's lap, with the passing of some time will not be forgotten.

As Rasulullah (sallallahu alayhi wasallam) said:"Acquire knowledge from the cradle to the grave".

The knowledge that is imparted to the child in his tender years is easily imbibed and penetrative. Hence Rasulullah (sallallahu alayhi wasallam) has said that faith (IMAAN) and beliefs should be imparted to the child from his very early infancy during the very time that he passes in the cradle. An example of this is regarding Hazrat Sheik-ul-Hadith Maulana Zakariya Sahib's father, who when he was being weaned, remembered five rukus of the Quraan.

It is mentioned in a Hadith that Alqamah (R.A) used to say that the "knowledge acquired by me during my youth is such that is as if I am seeing it on paper."

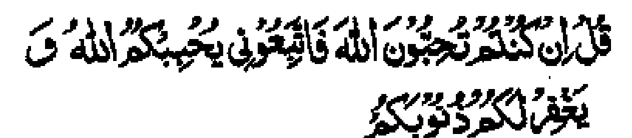
The moral here is that the limbs of the body are strong during childhood. The mental power is also strong thus when the power of memory is strong, things memorised will not be forgotten for a long time.

Hazrat Sabiq Berberi (R.A) used to say that knowledge acquired during childhood is very beneficial, but it is not beneficial when acquired after having grown up. Just as green boughs can be straightened easily, after drying up they cannot be straightened. Also Mansur (R.A) use to say: "When the clay is wet toys can be made, but when it has dried up, nothing can be made from it".

Therefore parents should take advantage of their child's infancy by imparting to them good Islamic education and training which will help them and the parents in the worldly life as well as in the hereafter.

IMPORTANCE OF SUNNATS

As a Muslim, it is essential amongst other things, for one to have a sound knowledge concerning Rasulullah (sallallahu alayhi wasallam), for around his life revolves every teaching of Islam. Therefore it is the parent's duty to impart to their children as much knowledge as they can regarding the character, ways and lifestyle of our beloved Nabi Kareem (sallallahu alayhi wasallam). Also in this way parents would be instilling into their children's hearts, the true love and respect for Rasulullah (sallallahu alayhi wasallam). Instead of them wanting to imitate so and so, by listening to the beautiful character of Rasulullah (sallallahu alayhi wasallam), they would want to imitate him. Parents should explain to their children who Rasulullah (sallallahu alayhi wasallam) is, the reason for his Nabuwat (prophet hood) and also stories relating to his character, showing his tolerance, patience, forbearance, sacrifice etc. These stories should repeatedly be told to them. In this way, they will grow up loving Rasulullah (sallallahu alayhi wasallam) and desiring to follow His (sallallahu alayhi wasallam) way of life. Once the love for Rasulullah (sallallahu alayhi wasallam) is inculcated into them, the importance of following his sunnats should be taught to them. It is mentioned in the Quraan:



Say (O' Mohammed) if you love Allah, follow me, Allah will love you and forgive your sins".

This ayat commands us to follow in the footsteps of our Nabi Kareem (sallallahu alayhi wasallam), for which we will derive two benefits viz: we will become Allah's beloved and our sins will be forgiven.

Thus parents should bring up their children in a simple and practical way, and the best way in which they can achieve simplicity is by following Rasulullah (sallallahu alayhi wasallam). Our children of today should be perfect examples of our DEEN, Islam, in order to win the disbeliever's heart towards Islam. Every Muslim wants to bring a disbeliever into the fold of Islam, but at the same time also wishes him to become a practising Muslim. But how do you expect a new Muslim to be practical and to become a Muslim not only by name but also by his good Amaal (actions), if we Muslims ourselves are not practising and following the SUNNATS of our beloved Nabi Kareem (sallallahu alayhi wasallam).?

Our ways and dressing should enable others to identify us as Muslims. But Alas! nowadays due to our unIslamic dressing, we make poor examples for our new Muslim brothers and sisters in Islam. When the new Muslim is told that he has to wear kurta / complete hijaab, they calmly say: that they have seen other Muslims not wearing the Islamic dress and wish to know why.

Therefore, in order to make our children the perfect examples of Islam, a lot of emphasis has been made to teach them the SUNNATS of Rasulullah (sallallahu alayhi wasallam),(which is the second fundamental source of Islam).By following the SUNNATS of Rasulullah (sallallahu alayhi wasallam) lies a fountain of a perfect way of life and a model of guidance and wisdom.

The Quraan establishes that the sunnat of Rasulullah (sallallahu alayhi wasallam) is inspired (by) and guided by Allah:



"Nor does he say of his own desire, it is nothing but revelation that is revealed".

In another ayat of the Quraan, it is mentioned:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللّٰهَ

"Whoever obeys Rasulullah (sallallahu alayhi wasallam) he indeed obeys Allah".

By following the SUNNATS of Rasulullah (sallallahu alayhi wasallam), the love of Allah can be obtained.

Imam Ghazali (rahmatullah alay) maintains that in the total observance of and dedication to the sunnat and the life of Nabi Kareem (sallallahu alayhi wasallam) in all its aspects, including such personal habits of his such as eating, drinking and sleeping is the key to sa'adah. (total bliss)

Our beloved Nabi Kareem (sallallahu alayhi wasallam) has also emphasised upon us to practice his SUNNATS by saying:"That person who loves my sunnat loves me, and he will be with me in Jannat". (paradise)

Nowadays with the increasing number of evils and vices, a barrier is created against the practice of the sunnat of Rasulullah

(sallallahu alayhi wasallam). It is therefore essential that every effort be made to drive out these evils and vices from our homes and so enable us and our children to implement the sunnah.

We must never forget the fact that children are quick to imitate, taking lessons from their friends (peers) and elders. Therefore a humble appeal is made to every mother and father that, if your claim of love for your child is true, then display that love by following, and teaching your children to follow, the noble SUNNATS of our Prophet, Mohammed (sallallahu alayhi wasallam)- This will ensure your safety and the safety of our children in this world and the hereafter, and also our homes will begin getting the noor (light) of Sunnats

BASIC ISLAMIC TRAINING and CLEANLINESS EDUCATION

The importance of cleanliness should be taught to children from a tender age. Children should repeatedly be told that Muslims stay paak at all times, and should not stay napaak. Allah is paak and loves paaki. To stay paak (clean) is half of IMAAN. Thus parents should always keep their children paak, so that they remain healthy and acquire barakat.

When the child has reached the age of two or more and if the child relieves (stool or urine) himself wherever he desired, then the child should be shown where he has relieved himself and warned or beaten lightly. An enquiry should be made as to why he messed the place. Therefore, initially the child should be asked after regular intervals whether he wants to go to the toilet. In this way the child will learn that he should tell someone when he wants to go to the toilet or else he will be beaten.

Some parents beat their children so severely and reprimand them so harshly for relieving themselves at incorrect places that the poor child even when wanting to relieve himself, does not do so out of fear. This can also lead to sicknesses.

If the child does mess the floor etc. this should be cleaned immediately. Also if while eating the child messes, then he should be reprimanded and the mess should be cleaned immediately.

At the time of istinja, the mother should ensure that the child does not face towards the qibla. When going to the toilet our Nabi (sallallahu alayhi wasallam) always wore shoes and covered his head. Parents should ensure and train their children in doing the very same and at the same time tell them that it is Rasulullah's (sallallahu alayhi wasallam) sunnat. (practice)

In this way all the SUNNATS pertaining to istinja should be taught. The child should be taught the dua for entering the toilet and that he should enter the toilet with the left foot an come out with the right foot. Also emphasis should be made to teach the child not to talk while in the toilet and never to utter Allah's name in the toilet. Parents should be ensured that the child does not stand when urinating. This could result in the splashing about of urine drops. The punishment for this should be explained to the children. There will be torture in the grave if one does not save oneself from urine. After relieving oneself, the child should be taught that istinja should be made with the left hand and not the right hand. Istinja should first be made with earth (toilet paper) and thereafter with water. Emphasis should be made on performing istinja (use of water) after urinating, otherwise, once they grow up they will be lazy in performing this act of purification. When leaving the toilet the child should be taught to step out with the right foot. Also the dua to be recited should be taught to the child.

WHEN THE CHILD STARTS TALKING

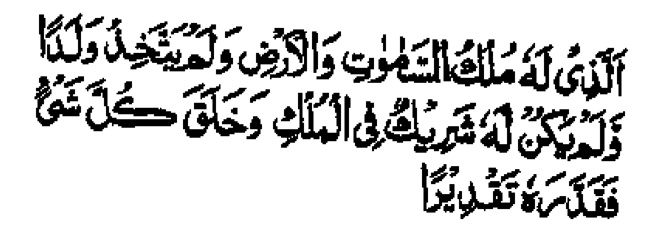
When the child begins talking he should first be made to recite the kalima:

لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

"There is none worthy of worship but Allah and Mohammed (sallallahu alayhi wasallam) is His messenger".

The kalima should be taught with its translation so that from the very beginning the child has a clear idea and belief in the oneness of Almighty Allah.

It has been narrated in a Hadith that when any member of Rasulullah (sallallahu alayhi wasallam) family started talking, he use to teach him the second ayat from surah Furqan (chapter 25:2), wherein the basic Islamic principle of the oneness of Allah has been narrated. It is as follows:



"He, who has the Kingdom of heavens and the earth and He has not taken (to himself) any son, and there is none who shares with Him the Kingdom, and He created everything and then He planned (for everything) a fixed measure".

This brief verse is one of the most compact and comprehensive verses from the Holy Quraan. If a child is taught this verse with its meaning from a very young age he would definitely prove himself a true Muslim throughout his whole life.
In every way possible parents should first draw their child's attention towards Allah. Parents should inculcate this true belief in their children that Allah is the giver and doer of everything and thus children should be taught to recite Bismillah before doing anything. Children should be told that if they act upon this, they will be successful in what they are doing. Also in this way, Insha-Allah, the quality of takwa (fear of Allah) would come into them.

Moreover, children should be taught Rasulullah (sallallahu alayhi wasallam) duas meant for different occasions like going to bed, eating and drinking, wearing new clothes, going for natural calls and coming back, beginning and ending fast etc.They should also be taught about SALAAT which will be discussed in the following pages.

Parents should ensure that the Quraan is taught to their children from a very young age. It is a fact that in childhood the memory is at its best. Anything memorised at that time is seldom forgotten. If children are made to memorise the Quraan, they will be able to do so easily and quickly.

Many parents waste this valuable time of childhood by engaging their children in idle (useless) talk, by also teaching them poems like Jack and Jill, Baa Baa, Black sheep, instead of teaching them Islamic related things.

It is imperative that children be taught their name, father's name, address and telephone number so that in the event of getting lost etc. (may Allah forbid) they may be guided home safely.

LOVE, UPBRINGING & PRECAUTION

The mother and father should play with and show as much affection as possible to the child during the course of the day. In this way the child will be brought up in a healthy environment. A child needs to be praised every now and again for his achievements and good behaviour. Some parents find it difficult to voice their approval or praise the child. However, there are other ways of expressing approval as well - a smile, caress or a kiss will convey approval. All these acts of love are very essential for producing children who are healthy in mind and body. It is for this reason that our shariah lays considerable stress on showing love and affection to children. Don't be always sour-faced, stern looking, a hard task master. Be affectionate to your children, run your hand lovingly over their heads, take them in your lap and play with them. An irritable and grim attitude does not generate sincere love for their parents, and retards their natural growth and development and destroys their self-confidence.

Once Hazrat Aqra bin Haris (radiyallahu anhu) presented himself before Rasulullah (sallallahu alayhi wasallam) who was kissing a child. Hazrat Aqra (radiyallahu anhu) was astonished to see this and said: "O' Rasulullah (sallallahu alayhi wasallam), you also cuddle children, I have ten children, yet I have never shown any affection to them". Rasulullah (sallallahu alayhi wasallam) looked at Hazrat Aqra (radiyallahu anhu) and said: "What can I do if Allah has deprived you of love and compassion".

Hazrat Aamir (radiyallahu anhu) held an important post during the Caliphate of Hazrat Umar (radiyallahu anhu). He saw that Hazrat Umar (radiyallahu anhu) was lying down and some children were riding on his chest and some playing with him. Hazrat Aamir (radiyallahu anhu) was somewhat displeased to see this. Hazrat Umar (radiyallahu anhu) guessed from the wrinkles on his forehead and asked Hazrat Aamir (radiyallahu anhu) how he treated his own children. Aamir (radiyallahu anhu) explaining his

views said: "Leader of the faithful! whenever I enter the house, the inmates get stunned and everybody is put to silence". Hazrat Umar (radiyallahu anhu) spoke with great regret and said: "Aamir, how unfortunate is it that even being a Muslim you do not know that you should treat your kith and kin with affection and kindness".

Children should be treated with sympathy and consideration at all times and their requirements should be satisfied as far as possible. This will not only make them happy but will also develop sentiments of obedience and service in them.

Once Hazrat Muawiya (radiyallahu anhu) asked Hazrat Ahnaf bin Dais (radiyallahu anhu) as to how the offspring should be treated? The companion of Rasulullah (sallallahu alayhi wasallam) said: "Leader of the faithful! our offsprings are the fruits of our desires. They are props for our backs. We are from the earth which is soft and harmless, our existence for them is like the sky which provides them with shade (protection), and through them we are able to perform marvellous tasks".

Thus if they ask you something give it to them generously and if and when they feel sad try to make them happy. As a result of this they will develop love for you and appreciate your paternal affection. Never become an unbearable burden upon them lest they become disgusted with you and even desire your demise and dislike your association.

The love and affection for children is a test for their parents. Rasulullah (sallallahu alayhi wasallam) emphasised that one should keep one's love and affection for children within normal and reasonable limits and should not let it become a hindrance in the way of Allah's DEEN. Allah has created love in the hearts of parents and has also warned them to be careful of their children. This warning is given due to the fact that these very children sometimes bring destruction to their parents.

Such parents for undue love for their children, lose all the differentiation between good and bad, right and wrong, due and undue, and vice and virtue. To provide more and more comforts and luxuries for their children they indulge in earning more and more money by means which are unfair and prohibited by Islam. That is why Almighty Allah has cautioned us against loving our children to the extent that they might prove our enemies. As it is mentioned in the Holy Quraan:

"O' you who believe, verily of your wives and your children, (some are) enemy to you, wherefore beware of them".

This warning tells us not to indulge in any sort of malpractice to provide more and more comforts and luxuries for our children. Our children become our enemies when our love for them leads us to immoral and irreligious activities. So we should always keep it in mind that we should restrain our love for our children up to the limits imposed by Allah Taa'la and His prophet, Rasulullah (sallallahu alayhi wasallam). For these reasons the children are mentioned in the Holy Quraan as a test or trial for their parents.

Children along with wealth are a test. The Quraan mentions this concept in these words:

"O' believer, do not betray Allah and His messenger, nor violate your trusts knowingly, and know that your worldly goods and children are a test for you, and Allah has plenty for giving you as a reward".

Again in surah Taghabun, we read these words:

"Your riches and your children may be but a trial".

These verses remind parents of the dangers involved in excessive love and attachment to their children to the extent that they

sometimes find it difficult to maintain the standard of morality, goodness and justice demanded by their faith It is therefore necessary for them to draw a line between the love for children and the love for their ideology and the way of life.In the child's initial years he should be given the full attention of his parents or else this gap will affect him for his entire life.

It is essential that the child gets used to others so that in case the mother is taken ill the child will not find it difficult to adapt to someone else's care.

At the time of Magrib children should be brought inside the house for this is the time when the jinnaats come out. If the child is left outside at this time, the child could enter the house with the jinnaat. When darkness gathers children can be sent outside for the prohibition of venturing outdoors is now over.

Do not try to quieten the child by saying things that would frighten him like " the police will catch you", etc. For in this way the child will become a coward or a timid person. This also weakens the child and makes him insecure. Once thrown into fright it is likely that this fear may persist in them even after their attaining adulthood. Such children are usually rendered incapable of achieving success in life. To keep the child quiet true and correct things should be told to the child. The mother should not fear the crying as this is exercise for the child. If however, the crying is due to any pain, then treatment should be sought immediately.

It should be understood and accepted that Nazr is a fact. Nazr has been mentioned about under the heading "TAWEEZ for the child".

YOUR CHILD'S DRESSING

Children should always be kept neat and clean. They should wear neat and clean clothes, but should avoid pomp and extravagance. It is mentioned:
"Extravagance is the brother of shaytaan".
Expensive and gaudy clothes are likely to spoil the habits of a child. It is mentioned in a Hadith:
"Verily simplicity is part of IMAAN".
By teaching children simplicity from a young age they would grow up simple and practical Muslims shunning extravagance completely.

The parents should teach the child to dress according to shariat from a tender age. If the child is a girl, she should be taught to wear a dress and ijaar and scarf from the age of two years onwards. Also, whatever dress is put on for her should have long sleeves as the wrists (hands) of a woman is her satr. The satr of a woman is her whole body excepting her face, hands and feet.

If the child is a boy, he should be taught to wear a kurta, and his ijaar must be worn above his ankles. Explain to him why he has to wear a kurta. Tell him that it is the way of our beloved Nabi Kareem (sallallahu alayhi wasallam) and the command of Allah Taa'la.

Hazrat Umme Salmah (Radiyallahu anha) mentions in a Hadith that Rasulullah (sallallahu alayhi wasallam) liked the kurta (long shirt) the most from all clothes. Also explain to him that on the day of Qiyaamah we will be raised with those whom we followed in this world. Parents should also emphasise the punishment for wearing the ijaar below the ankles. As it is mentioned in a Hadith that Rasulullah (sallallahu alayhi wasallam) said:

"Allah will not look at that person on the day of Qiyaamah, who wears his ijaar below his ankles".

Parents should thus ensure that their sons wear their ijaar above the ankles from a young age so that they will not feel it difficult to practice upon in this un-Islamic society that we live in. Parents should also explain to their children that the wearing of a shirt and trousers which is worn below the ankles is the way of the kaafireen. (disbelievers)

We are prohibited from exposing the covered parts (satr) of the body. One will be severely punished in the grave for this. The satr of a male is from the navel to the knee. Today, parents have become absolutely negligent in this matter. Those parents who provide short pants for their children are in fact preparing certificates for their children's punishment in the grave.

It is mentioned in a Hadith that once Rasulullah (sallallahu alayhi wasallam) passed by Ma'mar (radiyallahu)and his thighs were exposed. He said: "O' Ma'mar, cover your thighs for verily the thighs are private parts".

In another Hadith Hazrat Ali (radiyallahu anhu) reported that Rasulullah (sallallahu alayhi wasallam) said: "O' Ali do not keep your thighs exposed, and do not look at the thigh of any living man or dead man".

Parents should therefore ensure that their children dress up according to shariat from a young age so that as they grow up they would not feel out of place to dress up Islamically in our un-Islamic society.

It is not permissible for Muslim males to wear clothes of silk or any red and bright orange (saffron) colour garments. It is mentioned in a Hadith that Rasulullah (sallallahu alayhi wasallam) said: "Wearing of silk and gold has been made lawful for the females of my followers and unlawful for the males".

In another Hadith it is mentioned that Rasulullah (sallallahu alayhi wasallam) said:

"Do not wear silk because he who puts on silk garments in this life shall have no share of it in the hereafter".

This Hadith clearly refers to men. Parents should encourage their sons to wear white clothing and discourage them from wearing brightly coloured clothes as women wear such clothing. Our Nabi Kareem (sallallahu alayhi wasallam) loved wearing white clothes and encouraged us to wear white garments as it is pure and most elegant. The wearing of red clothes by men is prohibited. It is reported to be makrooh-e-tanzihi (abominable - affecting-purity) for males to wear red clothes.

Abu Juhaifa (radiyallahu anhu) narrates that he saw Rasulullah (sallallahu alayhi wasallam) wearing red clothes and the shine of his calf, is still before my eyes. The narrator of this Hadith say: "My understanding is that these clothes had red embroidery on them". Thus Rasulullah (sallallahu alayhi wasallam) disliked the wearing of red clothes for men.

Abdullah bin Amr bin Al'ass (radiyallahu anhu) says: "Once we were accompanying Rasulullah (sallallahu alayhi wasallam) on a journey. I went to him and I was wearing a light red-saffron coloured shawl. He said to me: What is this that you are wearing? I felt that he did not like my wearing a dress of that colour. When I reached home, I found a fire burning in the hearth. I threw my garment into the fire. The next day when I went to Rasulullah (sallallahu alayhi wasallam), he inquired, where is that sheet? I told him what I had done with it. He remarked, "You could have given it to one of the ladies in your house, women are permitted to wear clothes of that colour".

From all coloured garments excepting white, Rasulullah (salla"ahu alayhi wasallam) favourite colour was green. Children

should be encouraged to wear those clothes which are approved by the shariat.

For women it is haraam to put on such clothes through which the body remains visible. To wear body fitting garments whereby certain parts of the female body become exposed is also HARAAM.

Teaching children to dress according to the shariat from a young age, plays a very important role later in the child's life. The child should be made to understand that his clothes identify him as a proper Muslim. Children who dress up immodestly imitating the western trends eventually feel nothing wrong in dressing that way. When a person dresses in a shameless way he feels nothing wrong in engaging himself in shameless and immodest acts like going to the cinema, intermingling with the opposite sex, mixed marriages etc. On the contrary, a person who dresses Islamically (eg. one who wears her hijaab) definitely would not engage in such acts or go near such places. Therefore parents should ensure that children dress in a honourable and modest manner, never imitating the extravagant styles that are in vogue today.

Due to the innocent concept of "freedom" and "broad mindedness", parents allow their children to dress and act in any manner that they wish. Thus the slaughter of Islamic morals and principles is encouraged by these parents who allow their children to dress as they desire, which is in total violation of the sunnat of Rasulullah (sallallahu alayhi wasallam). We live in a free and mixed society but that does not mean that we have to live like the kuffaar and mushrikeen. Rasulullah (sallallahu alayhi wasallam) warned us that:

"Those who imitate others will rise on the day of Qiyaamah as one of them".

It is mentioned in a Hadith that Rasulullah (sallallahu alayhi wasallam) cursed the man who puts on women's clothing and the woman who puts on men's clothing

Parents should teach their children the SUNNATS of dressing and the duas pertaining to dressing.

Parents should ensure that they refrain from clothing their children with clothes that have pictures of animate things on it. By wearing such clothes, the angels of mercy do not come close to the child. Some people intentionally buy such clothes for their children and feel nothing wrong in them. To support this intentional wrong attitude, mention will be made of our Nabi Kareem (sallallahu alayhi wasallam) and his noble companions incidents pertaining to the prohibition of pictures of animate objects.

Abu Talha (radiyallahu anhu) said that Rasulullah (sallallahu alayhi wasallam) said:

"Angels do not enter a house in which there is a dog or a picture".

Hazrat Ayesha (radiyallahu anha) said: "Rasulullah (sallallahu alayhi wasallam) returned from a journey and I had screened my door with a curtain having on it pictures of winged horses. He commanded me to remove it".

Hazrat Ayesha (radiyallahu anha) reported that she had bought a carpet which had pictures on it. When Rasulullah (sallallahu alayhi wasallam) saw it, he remained outside and did not enter. I perceived signs of disgust on his face. She said: "O' Rasulullah (sallallahu alayhi wasallam), I offer repentance to Allah and His messenger, what is the sin which I have committed?" Thereupon Rasulullah (sallallahu alayhi wasallam) said: "What is this carpet?" She said: "I bought it for you so that you might sit on it and take rest". Rasulullah (sallallahu alayhi wasallam) replied: "The owners of these pictures will be punished and they will be commanded to

give life to what they tried to create". He then said: "Angels do not enter the house in which there is a picture".

A person came to Ibn Abbas (radiyallahu anhu) and said: "I am a person who paints pictures, therefore give me a Verdict about them". Ibn Abbas (radiyallahu anhu) said: 'Come near me!". He approached near, so much so that Ibn Abbas (radiyallahu anhu) placed his hand upon his head and said: "I shall narrate to you what I heard from Rasulullah (sallallahu alayhi wasallam)". I heard Rasulullah (sallallahu alayhi wasallam) say: "All the makers of pictures will be in the fire of hell. A soul will be breathed in every picture prepared by the picture maker and it will torment him in the fire of hell". Ibn Abbas (radiyallahu anhu) then said: "If you have to do it at all, then paint pictures of trees and lifeless objects".Hazrat Abu Huraira (radiyallahu anhu) reported that Rasulullah (sallallahu alayhi wasallam) said: "Jibraeel (alayhis salaam) came to me and said: I came to you last night but was prevented from entering because there were pictures at the door and a fine screen with pictures on it, and there was a dog in the house. Cut off the head of the picture so that it may resemble a tree. And cut up the screen and convert it into pillows. And have the dog driven out of the house".

Hazrat Abu Huraira (radiyallahu anhu) reported that Rasulullah (sallallahu alayhi wasallam) said: "A neck from hell will emerge on the day of Qiyaamah. It will have two eyes, two ears and a tongue. It will say: I have been entrusted to torment three types of people - every rebellious oppressor, everyone who associated another in the worship of Allah, and the picture makers".

Ibn Abbas (radiyallahu anhu) reported that Rasulullah (sallallahu alayhi wasallam) said: "The most grievous punishment on the day of Qiyaamah will be meted out to one who killed a prophet, one who killed one of his parents, the picture makers and a learned man who did not benefit from his knowledge".

ETIQUETTES and CHARACTER

Parents should draw their child's attention towards Allah before doing anything eg. eating, drinking etc. Children should be taught to wash their hands before eating and they should be told that it is the sunnat of Rasulullah (sallallahu alayhi wasallam). They should be taught that they are not eating merely to fill their bellies, but they should make this intention that they are eating to gain strength for making Allah's ebaadat. Insha-Allah,in this way they will be practising upon the sunnat of our Nabi Kareem (sallallahu alayhi wasallam), for which they will be rewarded.

Children should be taught the posture of sitting when eating; one knee up or as one sits in namaaz or squatting. Having recited the dua before eating, eating should be started with the right hand and if there is only one dish to eat from, then it (food) should be eaten from the nearest side. The child should be particularly instructed not to eat from the middle of the food or from the sides of others if they are sharing a plate of food with others.

While eating they should eat peacefully and calmly without haste. They should not fear that the other person will finish the food and they could be left hungry. By such behaviour barakat goes away from the food.

If a grain or two or a morsel falls down, it should be picked up, cleaned and eaten, as one does not know in which part of the food there is barakat. After having finished eating, the child should be instructed to lick his fingers, as again one does not know in which part of the food there is barakat. Thereafter the advantages of washing the hands should be shown and the child should be made to recite the dua after eating.

Similarly the sunnat way of drinking water should be taught, i.e one should sit down with the glass in the right hand and drink from it in three sips after reciting Bismillah, (removing the glass

from the mouth at each breath and reciting Al-hamdulillah at each draught.)

Normally when a child is given chocolates, biscuits etc. he breaks it and messes the floor with it. To avoid this, the food (biscuit, chocolate etc.) should be placed in a bowl and the child should be made to sit on the floor and eat it. If pieces of food do fall on the floor, then it should be picked up as leaving it on the floor is disrespect to the food. The child should also be taught not to throw food on the floor. If he does so, then he should be commanded to pick it up.

Too much of sweets should not be given to the child as this causes worms. A small quantity of sugar should be put into the child's tea and milk. The child should be taught that after having sweets etc.to gargle his mouth as this will help prevent decay of the teeth. It should be emphasised to the child to use miswaak after meals, especially at night. In the morning before feeding the child, the child should be taught to go to the toilet first and thereafter to make miswaak and to wash his face. The SUNNATS upon awakening should be taught to the child.

Whenever giving the child anything to eat or drink, he should be taught to say Bismillah... before eating or drinking it. The child should be taught to receive and to give with the right hand, and should be encouraged to say "Jazakallah" on receiving anything.

When the child is given anything, it should be told to the child that it is from Allah Taa'la.

When the child is eating he should not be allowed to take food in both hands. Similarly children should be taught to eat with the right hand only. It has been narrated on the authority of Hazrat Umar bin Abi Salama (radiyallahu anhu) that he was a boy under the protection of Rasulullah (sallallahu alayhi wasallam), and as my hand use to roam at large in the dish, He said to me: "Mention

Allah's name, eat with your right hand and eat from what is next to you. I always followed this way of eating after Rasulullah (sallallahu alayhi wasallam) directed me".

Parents should explain to their child the need and importance of taking Allah's name before eating. As it is mentioned in a Hadith, Hazrat Ayesha (radiyallahu anha) has reported that Rasulullah (sallallahu alayhi wasallam) said: "When one of you begins to eat, he should mention Allah Taa'la's name. If he forgets to do so in the beginning, he should say:

بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ

"In the name of Allah at the beginning and at the end of it".

Children should be told that if one does not recite Bismillah before eating, then shaytaan also partakes of the food. But when one remembers one should then read the above dua. When the above dua is recited, shaytaan vomits all the food out. It is mentioned in a Hadith by Umayya bin Mukhshi (radiyallahu anhu) that Rasulullah (sallallahu alayhi wasallam) was sitting while a m-an was eating food. He did not take Allah's name until there remained from his food but one morsel. When he raised it to his mouth he said

بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ

(In the name of Allah, the first and the last). Rasulullah (sallallahu alayhi wasallam) smiled and said: "Shaytaan was continuously eating with him. Then when he took Allah Taa'la's name, shaytaan vomited all that which was in his stomach".

Parents should teach their child that after eating, he should lick his fingers before washing them. It is mentioned in a Hadith by Hazrat Jabir (radiyallahu anhu) that Rasulullah (sallallahu alayhi wasallam) said: "Verily shaytaan is present with everyone of you in all matters. He (shaytaan) is even present in your food. So when a morsel falls down, then he should pick it up and remove from it the impurity (dirt), then he should eat it and not leave it for the shaytaan. Thereafter, when he has completed eating he should lick his fingers, because verily he does not know in which part of the food is barakat. (blessing)

Also it should be emphasised to children that they should not to recline (lean) and eat. Hazrat Juhaifa Ahab bin Abdullah (radiyallahu anhu) said that Rasulullah (sallallahu alayhi wasallam) said: "Do not recline and eat".

The child should be taught to sit and drink. Also not to drink continuously in one draught like a camel. The child should not breathe into a vessel nor blow into it. Many children are in a habit of taking out more food than they can eat and with the result they waste the food. Therefore parents should teach their child to dish out a little food and finish all the food in the plate and not spare anything for shaytaan. When you finish all your food the utensil prays to Allah Taa'la for your delivery from hell. (Jahannam)

It is the nature of things that all living creatures wake up with the break of dawn and little children should also wake up at this time, that is the time when Allah Taa'la makes the systems wake up and that is the time for us to get up. Children should be encouraged to wake up early daily.If we put them (the little ones) to sleep again and shove the bottle into their mouths to make them go to sleep, they will get into the habit of not waking up early - this must never be done!

When the child gets up, pick him up, clean him, see to his needs and put him by your side as you perform namaaz. Let him see you performing namaaz. You may think that he does not understand but he is seeing you and it is being recorded in his mind. Place him on your lap when reading the Quraan loudly and let him hear you read the Quraan. The words of the Quraan are miraculous, they are magical. Let that magic go into his ears from that early age.

When children start speaking well they should be taught about SALAAT, prayers and supplications. They should be made to learn the correct manner of performing SALAAT and all the verses and essentials of SALAAT with translation so that they could also understand the meaning of what they say.

Great care should be taken that they pronounce the words correctly because words mispronounced in this age cannot be easily corrected later on. When the child begins to walk, then we should say "come baby" (name of child) let us make wudhu, let us read namaaz". He may fool around and sit on your back when you go into sajda - let him do it for soon he will learn. Then slowly at the age of 5/6/7 he will have acquired the habit of performing namaaz.

Rasulullah (sallallahu alayhi wasallam) said:

"Instruct (command) your children to perform namaaz when they are seven years old and beat them if they don't perform namaaz when they are ten years of age".

Never make excuses for your child - don't say, "it is holiday time or Saturday/Sunday!". Don't say "poor child!" he gets up early everyday and now why must I wake him up early during the holiday or weekends, let him sleep! poor child! REMEMBER! if we do that then we must not complain if he does not get up for Fajr on the weekdays also. If children are in the habit of waking up early from young they will get up and you as a parent must -

make sure that they get up because if you are soft in this matter, they will take advantage.

Too much moral and ethical lecturing often bores the child and gradually loses its importance. The best way of making your children learn things that you want them to learn is to practice them yourself. Then they will easily and automatically emulate what they will see being done by you. Parents are the best models for their children. They readily adopt the manners and movements, ways and procedures adopted and acted upon by their parents. So it goes without saying that the parents should themselves bear all the qualities which they want to see in their children.

Namaaz is the greatest pillar of Islam. The elders of the family should therefore become regular namazi's so that by imitating them the children too may learn the manner of prostrating before Allah Taa'la. But at the same time Rasulullah's (sallallahu alayhi wasallam) instructions regarding the observing of masjid etiquettes should also be followed, "Keep children and lunatics away from the mosque" so that no disrespect may be caused to the mosques. Until the age of six the child should not be sent to the masjid. Instead he should be told about the laws pertaining to the masjid eg. respect, rights etc, so when he does enter the masjid he will be very careful about his behaviour in the masjid.

When the child reaches the age whereby he can enter the masjid then parents should make the effort in creating in their child's heart the love for going to the masjid regulary and performing all his SALAAT with jamaat.Insha-allah if this good habit is inculcated in him from this tender age, then on growing up, the love for the masjid will be instilled in his heart.

It is mentioned in a Hadith that Hazrat Abu Huraira (Radiyallahu anhu) narrates that Rasulullah (Sallallahu alayhi wasallam)

said:"Allah Taa'la will shade 7 people in his shade on that day when there will no shade but His shade:

1. A just Ruler.

2. A youngster who grows up in the worship of Allah.

3. A man whose heart is attached to the masjid.

4. Two men who love each other for sake of Allah and they gather upon it and depart upon it.

5. A man whom a lady of nobility and beauty invites him (seduces him) and he says: "Verily I fear Allah".

6. A man who gives charity and he conceals it to such an extend that his left hand does not know what his right hand spends.

7. A man who remembers Allah alone and his eyes flow.

It is mentioned in another Hadith that Hazrat Maaz-bin-Jabal (Radiyallahu anhu) narrated the Prophet (Sallallahu alaihe wasallam) enjoined upon me ten things viz,

1. Do not ascribe anything as a partner to Allah,though you may be slain or burnt alive.

2. Do not disobey your parents, though you may have to part with your wife or your entire wealth.

3. Do not neglect Fardh SALAAT intentionally, for Allah is free from obligation to a person who neglects Fardh SALAAT intentionally.

4. Do not take wine , for it is an evil habit, that is the root to every vice.

5. Do not commit disobedience of Allah, for that brings the wrath of Allah.

6. Do not turn your back on the enemy in battle, though all your comrades have fallen.

7. Do not flee from a locality where an epidemic has befallen.

8. Do spend on your family members according to your capacity.

9. Let your rod be hanging on them, as a warning.

10. To chastise against neglect of their duties towards Allah.

According to this Hadith, we should not spare the rod in checking the children from becoming reckless in doing anything they like. Sometimes it is necessary to use the rod. It is a pity that out of love we do not use the rod in the beginning and; when children get spoilt, we cry and complain about them. To spare the rod and spoil the child is no kindness at all Who would like to save a child from a surgical operation under the advice from a doctor for the simple reason that it would cause him pain ? The Prophet (Sallallahu alaihe wasallam) is reported to have said very often:" Enjoin SALAAT on your child when he is 7 years old, and beat him if he neglects it, after he reaches ten." Luqman the wise use to say " The use of the rod on a child is indispensable as is the watering of the fields."

Rasulullah (Sallallahu alayhi wasallam) is reported to have said:" A person while admonishing his children earns more reward from Allah then when he spends about 7 pounds of grain in his path."In another Hadith Rasulullah (Sallallahu alayhi wasallam) said:" Allah blesses a person who leaves a lash hanging in his house for the admonition of his house folk." On another occasion he

said:"No father can bestow anything better on his children than to teach them good manners"

Thereafter at the age of nine years, the beds of girls and boys, though they may be brother and sister should be separated.According to the shariat, a nine year old girl can attain the age of puberty and can become a maternal grand-mother at the age of nineteen. (shami,fatwa Alamgiri) Similarly a twelve year old boy can attain the age of puberty and can become a grand-father at the age of twenty-five. Hence to save them from moral degeneration, children from nine years of age are ordered to sleep on separated beds.

The child should be taught to make salaam on coming in front of someone. Also a child should be taught to say wa-alaikum salaam, fi-amaanallah, Allah hafiz etc when bidding a person off as the child is ma'soom (sinless), his duas are accepted.

The child should be taught to share. In this way the child learns to become generous. Therefore let children give food, clothing and money to the poor and needy as this will increase generosity within him. (But keep this in mind that what is given is yours (parents), as what is theirs cannot be given until attaining maturity.)

Children have the habit of wanting what other children have. With wisdom the child should be taught not to demand from others as this bad habit is the result of greed and jealousy. If the child becomes obstinate, do not succumb to his desire so that he discards this evil habit.

When giving one's child anything in the presence of other children ensure that the other children are also given something.

Do not give the child anything and everything he demands as this is a bad habit and will cause the child to become disrespectful to his elders.

If the child shows displeasure at being refused anything by sitting in a corner, refusing to eat and talk, then this habit should be stopped immediately by being harsh and by not submitting to the demands of the child.

During meal times children should be prohibited from going to other peoples' houses whereby it will become necessary upon them to feed the child and this may put them into inconvenience. Before breakfast the child should be taught to read the kalimas, duas etc., so when he grows up he Will have the habit of reciting the Quraan before breakfast.

Instil in the child the habit not to eat anything alone but rather to eat in company and share whatever is given to him. Cash must not be made his possession, for a minor cannot make a donation. Give it rather as a gift whereby others may also benefit from it. Let the distaste of speaking lies enter his heart. Instruct him of the laws of purdah and modesty. Let the habit be inculcated within him to admit his wrong and if he causes harm to someone, let him seek forgiveness from the wronged party. It is necessary to instil this habit in him for therein lies the protection of his faith and the necessary respect and comfort of the dunya. On the other hand neglect in this will inevitably result in pride and constant disrespect and dishonour.

Also instil in the child the habit of never being eloquent but to be rather a seeker of truth. To accept truth from anyone, no matter how insignificant, and in every matter let him adopt humbleness and simplicity.

Do not let boys and girls play together. If they be non-mahram, (people that can marry each other), then the possibility of future

damage can be closed by adopting this means, and if they be mahram, people that cannot marry each other, then modesty and damage to their intelligence will inevitably result if they play together.

Cultivate a habit within a child never to do things in secrecy for a child will only do that in secrecy what he thinks as evil, thereby making this a habit within him. Anything a child does in concealment, be it eating, playing or any pastime, if it is something bad then discourage him and if it be something good like eating then let him eat openly.

Never speak in front of the child using slang or vulgar language. When speaking to the child or others in front of the child then speak using good words. In this way the child's language will improve. Never speak to the child in baby language.

Do not do anything immodest or wrong in front of a child for that would become an example for him to follow despite how young or old he may be, it will surface within him after attaining maturity.

The child should not be insulted eg. you silly, stupid etc. This makes the child become a coward, hot-headed, short tempered and also the child learns to speak in this manner to those younger and elder than him.

READ THE FOLLOWING POEM CAREFULLY!!!

"LITTLE EARS ARE LISTENING"

Guard your lips when a child is near
for children repeat the things they hear.

Let no ugly tone be heard, no careless talk no careless word.

For it is a grievous sin to mar the innocent within. Language vulgar or unkind, leaves its mark upon the mind.

"Little ears are listening".

Little ears catch everything!

Control your feelings, check your tongue in the presence of the young.

For a child is sent to you as fresh and pure as morning dew.

So let your speech be wise and mild, in the hearing of the child.

If the child is told to read and he does not do so then do not beat him but instead offer him a present if he does so. When something commendable is observed in the child, then congratulate and praise him on it, in fact reward him for it, and similarly if something undesirable is seen within him, then reprimand him for it. Firstly in confidence by telling him of the evil aspect of the said thing and the eventual outcome. If it is repeated then punish him appropriately for it. Do not reprimand the child in front of others.

Children dislike if people complain about them to their parents. Therefore if a complaint has to be made against the child, then do it in the child's absence.

The child's honour and pride should be taken into consideration. He should not be constantly and unnecessarily beaten and reprimanded, insulted or degraded etc., as this could cause the child to become stubborn and disobedient. Also the child could develop a similar character i.e insulting, hating others etc.

First create trust for you (the parent) in the heart of the child. Thereafter it will become very easy to correct and reprimand the child.

Children should be kept away from bad company. Bad friends and bad companions are the major factor in their lives, which turns them towards evil and corrupt ways and habits. Even the powerful influence of the parents is often lost to the detrimental influences of bad social friends. Regarding good and bad company, Hazrat Abu Musa (radiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"The similitude of a pious companion and an evil companion is as a man standing with musk (this is the similitude of a pious companion), and a man stoking a furnace (this is the similitude of an evil companion). The man with the musk will give you some or (if he does not give) then you will at least gain its fragrance while the stoker of the furnace will burn your clothing (if a spark or fire falls on you) or (if he does not burn you) then at least the smoke of the fire will reach you". (Bukhari and Muslim)

Even if one does not derive the full benefit of good company, one will gain to a certain degree.Likewise, even if the evil company does not fully harm one, will to a certain extent be affected by the evil. To counteract this menace, children should rather be introduced to children of known good habits and ways, particularly of those who have pious parents. Another good habit to observe, as they grow older, is to keep the boys and girls separated because of their maturing age, and due to the shameless

influence of the environment. Muslim parents should also try to keep their children away from non Muslims childrenbecause they do not cherish similar values to us. Also keep children away from extremely naughty children, otherwise they are likely to become spoilt. Children should be prohibited from joining the company of such children who use vulgar-language, bad manners and swear. Parents should not allow their children to hang around cafes, corners etc. as in this way they will associate with the wrong company. Children with bad company will also learn to smoke, and even worse, they will become drug addicts. Parents should ensure that they know the whereabouts of their children at all times.

Parents should not make their children accustomed to watching games and plays. Very popular nowadays are video games in cafes etc., thus parents should ensure that their children don't waste money on such games, as this can also result in gambling. The Quraan Majeed condemns liquor and gambling, branding these evils as the abomination of shaytaan. Thus it is said: "Verily liquor and gambling are the abomination (evil) of shaytaan." Numerous forms of gambling are to be found. One particular type of gambling, is the children's game of playing marbles. In gambling more than one party tender wealth or any material item which is taken or won by one or more persons. Some win and others lose wealth or material commodities. In the game of marbles more than one child tender the stakes. Some lose and some win. The SHARI definition of gambling (maisar) aptly applies to this child's game. Although this game is viewed as a mere play among children, it is in fact gambling in terms of the shariat. The habit of gambling is created in the child from a very tender age by allowing him to play this game. The evil qualities of greed, quarrelling, deceit and hooliganism are ingrained into children by indulgence in this game of gambling.

Parents should therefore prevent their children from this game of gambling. (maisar) Since marbles are used for only the game of

gambling, it is not permissible for Muslims to stock and sell marbles. Those who sell, aid in sin. They aid in ruining the akhlaaq (moral character) of children by supplying them with things of gambling. Parents should also prohibit their children from games such as monopoly, chess etc. Also children should not be given an allowance to purchase anything against the shariat.

Do not let the habit of merriment and amusement enter the child for that would only make him bold and indifferent to occasion and place. Also keep him away from the company of a conjurer, for the evils of such company are great. If the need arises for him to participate in joint sport activities then be present till these are completed and do not let him remain after the completion of such ventures. He should encourage his friends to attend the meeting of the pious and benefit from their company and strengthen their IMAAN and religion.

If you have a daughter teach her the laws regulating hijaab and purdah. When the child reaches the age of education, one should send him to a pious and upright teacher, and if it be a girl send her to a girl's MADRASAH.

Children should be encouraged. Never express disappointment in front of them when reforming and correcting your children. First create trust for you (the parent) in the child's heart. Thereafter it will become very easy to correct and reprimand the child. On the contrary, applaud even minor good deeds done by them and be generous in appreciation of any virtue found in them. They should be encouraged so as to build self confidence and courage, so that they may achieve a high place in their lives. Relate religious stories and anecdotes of pious persons. You must tell your children stories of Ambiyaa (alayhimus-salaam) and pious persons and the heroic deeds and sacrifices of the venerable sahaaba (radiyallahu anhum). This is essential for their education and training, character building and inculcating a love for Islam. This has to be done at all costs. Recite the Holy Quraan rhythmically

before them, and read incidents, anecdotes, teachings and traditions from the life of Rasulullah (sallallahu alayhi wasallam). This would instil an intense love for Rasulullah (sallallahu alayhi wasallam) in them.

Let him do all his work himself and do not make him lazy and inactive. Let him make his own bed at night and do the same on waking up also let him record all his linen and clothes,keeping it neat and tidy, whether it be washed or unwashed.

Let your daughters observe the household work around them in the form of cooking, sewing, colouring of clothes, mending and repairing of anything in the house.

Most people make no proper arrangement for the training of children during their childhood. They say: "they are still kids". Habits are inculcated during early childhood days. Habits inculcated in childhood are enduring. Childhood is the time for developing moral character and for inculcating good moral habits and culture. Never let any concession be given in the attendance of his learning. Let him study and read the books of DEEN and those necessary of the dunya. After he returns from his lessons let him be given the permission to play whereby his mind is not closed. Do not let him read romantic novels, comics and books contradictory to the shariat or fictitious and musical magazines.

Teach them such a trade whereby they overcome any difficulty in times of trial and tribulation for themselves and their families.

Entrust him with a task requiring effort, strength and determination, do not let laziness be a part of him. For example, let him walk for a while or do gymnastic exercises and assist in the house, garden and shop. If it is a girl, then let her help in the menial work of the house as this will prevent her from looking down on menial work.

On the other hand the child should not be given too much work due to which he will become frustrated. He should not be given too much freedom either as the child will become lazy.

Do not engage in forms of play which may be dangerous e.g. breaking of limbs etc..In playfulness do not fling a child up in the air, do not playfully hold the child's hand and suspend him from a window etc, Do not playfully chase a child, for perhaps he may slip and hurt himself.

Some children put their hands in the pockets of others, they pull off peoples' spectacles, open the cupboards when they are taken to someone's house. These are all bad habits and thus children should be stopped from such habits.

Children should be taught to respect one and all. Sometimes mischievous children tease old people in the locality and make fun of them. This is no fault of the children. It is due to the father's teaching that in order to make children bold, he considers it necessary to teach them like this. But he is wrong in such thinking. Rather than becoming bold or brave, the child becomes shameless and audacious. If children are taught to respect elders and to assist them in their work, to be merciful towards the orphans and widows, and not to throw stones on the houses of others etc., by cultivating such good habits, they will on having grown up to become good leaders.

Some people take the child in their laps and teach them to hit others eg. brother etc. This is not good, for in doing so, respect for elders shall come out of the child's heart.

The child should not be frightened with dangerous items like knives, matches etc. Even playfully the child should not be shown a knife as there is a fear that the child would do the same with another child and this may prove to be dangerous.

The mother should not frighten the child by saying: "wait for your father to come!" This takes out the fear that the child has for the mother. This is incorrect, it can weaken the child and make him insecure.

Immediately after punishing the child, do not start playing, joking or show affection or pity to the child. The child would lose fear for the parents in this way.

A mother should approach her child by means of the father.

If there is fighting amongst the children, you should not side with your children unfairly. You should watch whether your children are to be blamed; if so, then taking into consideration future mishaps, you should try to adopt preventive measures by finding out if it is the misbehaviour of your children which has caused the trouble and take appropriate measures to correct them.

Do not punish children while in anger. Either remove them from your presence when you are angry or go away. Later when the anger has subsided, reflect thrice and then only mete out the appropriate punishment.

When the need arises to punish, do not use a heavy stick nor fists. Do not kick the child nor slap the child on the face. Also refrain from hitting on the head.

The child should not be told: "do not behave like so and so". This makes the child begin to look down and think evil of that person. This also teaches the child backbiting.

An inferiority complex should not be created in the child. This is done when the child is told: "you are useless!, what are you good for!" etc. Instead the child should be encouraged.

The child should be taught that whatever is given to him eg. money, he should learn to have trust in his parents and thus it should be given to them to look after. This money should be taken as a trust by the parents and it should not be kept by them. When parents take their children to anyone's house, they should be given this advice not to leave the house without the parents' permission.

On the wall or behind the door, hooks should be fitted where the child can reach and can hook his clothes upon it and also remove it. The child should be advised to use these hooks to hang his clothes instead of throwing it around. In this way the child learns to become responsible and not to lead a haphazard and careless life.

It should be emphasised to the child that whenever he uses the toilet, he should wear shoes. Children should be taught that when they remove their shoes, they should leave it neatly in a corner.

Parents should not discuss their poverty and weaknesses in front of their child as this causes an inferiority complex in the child.

When your child has wronged someone or is at fault, never act partially. Do not side with your child, especially in his presence. To do so is to corrupt his character.

If a child breaks some object or hits someone, then let an appropriate punishment be meted out to him, to pamper him in such circumstances is to lose him.

Teach children to act with shame, especially when answering the call of nature. They should not reveal themselves to others.

Teach them never to accept gifts from anyone without the consent of their parents.

Do not assume that they will automatically acquire manners and etiquettes when they have grown up. Inculcate good character in them from a tender age. No one learns of his own accord. By reading they will gain the knowledge of good culture, but still they will lack the essential training which was denied to them in childhood. Lack of training will result in the grown-up children always behaving unmannered. Further more, they will without thinking, cause difficulties and inconvenience to others.

Teach children the full names of their parents and grandparents as well as their addresses. Now and then ask them about this so that they remember. The benefit of this is that, Allah forbid, should they get lost, they will be able to state their identity to the one who finds them. In this way they will be returned home safely.

Children who are studying should be given such nutrition which is good for the brain.

Be watchful of your children's behaviour towards servants and the children of servants. Ensure that they do not trouble the servants or their children. On account of their inferior social rank, they may not complain, but in their hearts they will curse. Even if they do not curse, the misfortune of sin and injustice will be tasted.

One of the most common occasions celebrated nowadays are "birthday parties".Birthday parties are un-Islamic and totally **HARAAM**!!!.The sad fact is that many people consider such an occasion a joyous one when really if we think about it, it is a time to weep as each second, each birthday draws us closer to the grave. Also it is a time to take stock of what preparations we have made when we meet our Rabb. Birthday parties are the practice of the Yahood and Nasara. Rasulullah (sallallahu alayhi wasallam) said: "He who follows a nation will be brought up with them on the Day of Qiyaamah".

It is a sin to arrange and organise un-Islamic functions such as birthday parties, mendhi parties etc. or to permit participation by one's children and family members in similar un-Islamic functions arranged by others, whether Muslims or not.

NOTE: Muslims are generally neglectful in this respect as they find it difficult to say: "no", when invited by other people because they say: "if we don't accept, how will they feel?"
One should never forget that the heinous crime of DISOBEYING THE ORDER OF ALLAH is far more grave and serious than hurting another person's feelings!
(It is that....May Allah forbid!...... we have taken people as our Gods)

It is a sin to participate or to allow one's children and family members to participate in the religious functions of non-Muslim neighbours, whether joyous occasions or not. It should be remembered that FUNERALS, being sad occasions, are also religious ceremonies. Therefore to attend any non-Muslim's funeral, memorial service or other associated rituals are incorrect and sinful as it is tantamount to worshipping according to their religion.

It is a sin to allow adolescent children to remain idle as this would lead them to mischief.
NOTE: They must be occupied, especially during the holidays, either by giving them assignments at home if they are girls or in the business if they are boys. Provisions should also be made for the boys to go out in jamaat because an idle mind is the devil's workshop.

The most destructive agency for the growing child in this age is undoubtedly the evil of television. But numerous Muslim parents are absolutely blind to this reality which even intelligent non-Muslims have realised and conceded. Some parents have been deceiving themselves by introducing the television into their

homes ostensibly "to keep their children off the streets". But this is nothing other than a snare of shaytaan. A child cannot be reared Islamically by exposing him to the object of moral filth and evil which is displayed on the television screen. It will not avail such parents to shed tears of regret when finally they realise that their children have already toppled over the brink of immorality. The blame will be squarely their burden.

It is a sin for husbands and fathers to spend very little time at home, and to waste precious moments with friends in idle pursuits like billiards, squash, cards, carom board,chess, monopoly, badminton etc. Such worthless activities are not only unprofitable materially but also the cause of disharmony, friction, discord and ill feelings between a husband and his wife. Whenever disagreements and differences arise between parents there are bound to be many adverse effects upon the children. They become unstable and their education also suffers because they tend not to take anything seriously.

Furthermore, the absence of a husband creates an aura of loneliness at home and the wife, becoming weary of the resulting boredom, yearns for companionship and soon becomes an easy prey as the playmate of shaytaan who has a thousand and one tricks to offer.....

The responsibility of the disastrous consequences that follow including a ruined future for one's children rests squarely on the shoulders of the father who is blindly interested in his personal pleasures which also prevents him from realising that it is that very self-centred and selfish attitude of his which is the primary cause of all the domestic problems and miseries.

Unfortunately such fathers having only their own interests at heart, tend to forget that only children who are obedient, well reared and thoroughly fortified through Islamic training would prove useful to them in their old age.

When age entombs one's craving for youthful carnal desires within the frailty of an unwilling body which is now just a physical wreck - all bent and fragile, hunched back and legs buckling under, that at such a critical stage, assistance will be sought for every geriatric need. That is, when the help which he so desperately needs would be denied to him by his own children who would be merely following the father's example of enjoyment with friends and neglecting home.

However, the worldly pains and difficulties is no comparison to the tortures and punishments of the hereafter.Here again, the selfish husband and father would suffer great loss because having created fickleness within his family circle through his attitude, the chances of Esaale Sawaab (remittance of rewards) by his children and wife would be very limited, if at all.

It is never too late for fathers' to carefully reflect and consider if they are guilty and then to change their behaviour as this would be the most wise and beneficial step to take.

Parents should not argue and fight in the presence of one's child. NOTE: Parents must avoid all arguments in front of children. All differences should be discussed in the privacy of one's bedroom. It is absurd and myopic to involve children in the disputes of parents and encourage them to take sides.

Children need both the tender love of their mother as well as the affectionate character building and disciplinary guidance of a father in order to develop into such citizens that can make meaningful contributions to society instead of becoming parasites depending upon handouts. They need to grow strong-willed and able enough to steer their boats through stormy waters. May Allah make every home a pleasant, happy environment reminiscent of Jannat! (Aameen)

Nowadays people rear their children in the way cows are reared. They are well-fed and fattened. The ultimate end of the fattened cattle is the slaughter-house. Similarly, people feed their children well, adorn them with garments and jewels and rear them in luxury. The ultimate end of such children is Jahannam (hell). In the process the parents are also punished since by their provision of luxuries and abstention from training the children grow up ignorant of SALAAT, Saum etc. Some unintelligent parents exceed all limits in that they keep their children unaware of all things of Islam.

During school holidays, children who are attending schools should be kept in the suhbat (companionship) of Ahlullaah (saintly persons - the shaiks of Tasawwuf). Even if they do not perform SALAAT there, at least their ideas and beliefs will be rectified.

How sad and lamentable is it! There is time for sports but there is no time for moral training. It is imperative that for your children you appoint a time daily for moral training. Just as you have fixed times in the daily programme for various activities, so too, have a time for your child to go daily to a musjid or an Aalim where he can sit down and acquire deeni guidance. During the holiday season, the child has nothing to do. The unfortunate child during the holiday season wanders around day and night, not even performing SALAAT. But the parents remain blissfully happy on account of themselves being regular with SALAAT. However they remain unaware that on the day of Qiyaamah, they will enter Jahannam along with their offsprings defection from Islam. These are the children of Muslims children who have been reared in the laps of Muslim ladies, but will be assigned to Jahannam. You are happy that you have made your child a B.A or M.A. But you have left them on the brink of Jahannam. The eyes have become so blind that the road leading to Jannat is not visible!!!!

<u>**Rules of entrance**</u>: In order to keep the system pure from permissive western influence, Islam has enjoined all its males to

refrain from entering the houses or rooms without alerting the female occupants:

When your children attain puberty, they should ask permission before entering their parent's room. This permission becomes necessary when children feel and come to know of the secrets of sex. As it is stated in the Quraan: "O' believing people! you should seek permission from that which your right hand possesses and those who have not yet reached maturity amongst you, three times - before the SALAAT of fajr and when you remove your clothes at lunch and after esha."

On this, Allah is teaching us of hayaa (modesty) that even children should not come to you when you are in lesser clothes.

Parents should ensure that they do not behave like how the Arabs prior to Islam (in the days of ignorance) use to do in that they instilled hatred in their children's heart for their enemies. They encouraged their children to continue the feud that they may have had with a certain tribe or relative.Instead we should look at the teachings of Islam.It is mentioned in a Hadith the Abdullah-bin-Amr-Bin-al-Aas (Radiyallahu anhu) narrates that Rasulullah (Sallallahu alayhi wasallam) said:"One who recompenses the good done to him by someone (relative) is not the one who upholds the ties of relationship.It is the one who keeps good relations with those relatives who cut asunder the bond of kinship with him.(Bukhari). This means that the joiner of relationships is not he who returns a good for a good, but it is the person who upholds a relationship even though the relationship has been cut off with him.

In another Hadith it is mentioned that Hazrat Ayesha (Radiyallahu anha) narrates that Rasulullah (Sallallahu alayhi wasallam) said:"The ties of relationship are suspending from the throne and says: He who keeps good relations with it Allah Taa'la will keep

good connections with him, but whosoever severs relations with it, Allah Taa'la will sever connections with him.(Agreed Upon)

It it mentioned in a Hadith that Hazrat Abu Hurairah (Radiyallahu anhu) narrates that a man said: O' Rasulullah (Sallallahu alayhi wasallam), verily for me are relatives.I join relationship with them and they break with me.And I am good towards them and they are bad towards me.And I treat them nicely and they treat me foolishly (ignorant).Rasulullah (Sallallahu alayhi wasallam) said, If it is like you are saying then it is as if you are putting hot ashes on them.And Allah Taa'la's help will continuously be with you and against them as long as you are upon that.

TELLING TRUE & CHARACTER BUILDING STORIES TO THE CHILDREN

Children are usually interested in listening to stories during the period of their childhood. Sometimes they are so interested in them that they want to adopt these characters which they like most in these stories. So the parents should take care in the selection of such stories and anecdotes for their children. They should also select meaningful, constructive and healthy stories so that they could teach desired lessons to their children through them. Particularly they should be told various events in an interesting way, from the life of Rasulullah (sallallahu alayhi wasallam), religious personalities and national heroes to motivate them towards emulating the virtues contained in those true stories. It is a very effective way of teaching. Unfortunately, even now, some of the parents and others mislead and misguide the children by telling them the traditional stories about magic, genii, demons, fairies, witches and other imaginary and mythological characters. These stereo-type stories are extremely damaging to the innocent and tender minds of children. They make them cowards and afraid of nonexisting things. This is a slow poison which injects the minds of children and makes them superstitious throughout their whole lives. Such unfounded fears get hold of their minds and no later education or reasoning can remove these fears from their brains. They lose the spirit of adventure and courage. Belief in one God - Allah teaches us to fear none save Allah, but these imaginary stories make the innocent children victims of unfounded fears. The sooner we do away with such stories, the better it will be!!!!

Rasulullah (sallallahu alayhi wasallam) had great love for his daughter and son Ebrahim (who died only sixteen, seventeen months after birth) and his grandsons, but whenever he saw anything done contrary to the divine commandments, he used to prevent it strictly. He would not enter his beloved daughter's

house, because he had come to this world as a great teacher and educator, and therefore he set examples for his children and grandchildren to this line.

1st STORY:

Once a man came as a guest to Hazrat Ali's (radiyallahu anhu) house. Food was prepared and Hazrat Fatima (radiyallahu anha) asked Hazrat Ali (radiyallahu anhu) to invite Rasulullah (sallallahu alayhi wasallam) to dine with them. Hazrat Ali (radiyallahu anhu) went to him and he came. But he stopped short at the threshold as a flowery, picturesque curtain was hanging inside the house. Seeing this, he returned. Hazrat Fatima (radiyallahu anha) seeing this, rushed after him and promptly asked "O' Rasulullah (sallallahu alayhi wasallam) what happened that you are returning?" He said: "It does not behove a Nabi to enter a house where there be ostentation and decoration.
(Ibn Maja, Mishkat)

2nd STORY:

Hazrat Thauban (radiyallahu anhu) reports that whenever Nabi Kareem (sallallahu alayhi wasallam) went on a journey, he would visit Hazrat Fatima (radiyallahu anha) last of all and on returning from a journey, he would see her first of all. Once he came back from a battle and went to Hazrat Fatima's (radiyallahu anha) house. She had hung a decorative, coloured curtain at the door and put silver bangles in the hands of Hasan and Husain (radiyallahu anhuma). On seeing this scene, Rasulullah (sallallahu alayhi wasallam) returned. Hazrat Fatima (radiyallahu anha) understood as to why her reverted father did not enter her house. She removed the curtain and took off the silver bangles. Both the young grandsons, with bangles in their hands, came weeping to their loving grandfather. Rasulullah (sallallahu alayhi wasallam) took away the bangles from their hands and said: "O' Thauban! take these away and bring a necklace of Asab (an animal from

whose both necklaces were prepared for females) for Fatima and ivory bangles for both these children. They belong to my household. I dislike that they take all the things of their share in this world". (Ahmed, Abu Daud)

3rd STORY:

When the noble verse "And warn thy tribe and near kindred" was revealed, Rasulullah (sallallahu alayhi wasallam) gathered all the people of his tribe and extended the religious invitation to them. He had also called his father's sister Safiyah, and his own daughter Fatima (radiyallahu anha) and told them, "I shall not be useful to you regarding Allah's rights (kufr-disbelief and shirk ascribing partners with Allah). Whichever goods of the world you want, ask for them. But if you give up Allah's rights (Tauheed-unity), I shall not be able to help you. Come to faith and save yourselves from the fire".
(Bukhari, Muslim)

It is proved from the above mentioned stories that Rasulullah (sallallahu alayhi wasallam) loved his daughter and grandsons very much but he did not enter her house when there was a flowery curtain at the door and another decorative one in a corner of the house. If a curtain was necessary, a simple curtain served the purpose, he did not approve of a decorative one. Similarly, no other ornament excepting a silver ring is permissible for males. Today when we keep our children, from their very childhood, away from religion and religious works and cultivate the world in their hearts, how can we cherish the hope of our making them or they becoming virtuous on growing up?

4th STORY:

It is reported by Hazrat Ali (radiyallahu anhu) that Hazrat Fatima (radiyallahu anha) came to know that slaves and slave-women had come to Rasulullah (sallallahu alayhi wasallam). As she used to grind flour in the hand-mill, she had developed corns on her

hands. (Moreover, as there was no servant, she had to do the work of keeping the house neat and tidy and had also to wash the utensils) So she went to Rasulullah (sallallahu alayhi wasallam) to apprise him of this trouble of hers. But as he was not present in the house, she related all these facts to Hazrat Ayesha (radiyallahu anha) and came back. When Rasulullah (sallallahu alayhi wasallam) returned home at night, Hazrat Ayesha (radiyallahu anha) apprised him of all the facts. On hearing this, he came to Hazrat Ali's (radiyallahu anhu) and Hazrat Fatima (radiyallahu anha) house. Hazrat Ali says: "Both of us were sleeping but due to Rasulullah (sallallahu alayhi wasallam) coming, we thought of rising up but he bade us to keep lying. Then he came and sat down between us and said: rather than give you a slave or slave-woman, shall I not tell you something better? When you retire to bed at night, recite:-

Subhaanallah - 33 times
Alhamdulillah - 33 times
Allahu-Akbar - 34 times

This recitation is better than a servant". (Bukhari)

It has also been reported in this regard that Rasulullah (sallallahu alayhi wasallam) strictly refused to meet this demand saying: "How can it be? How may I give you while the Ahl-e-suffah be hungry? Selling these slaves and slave women, I will spend upon the occupants of the Suffah.
There is this much addition in the Abu Daud; "Recite this, fear Allah, discharge the obligatory duties enjoined by Allah and work for your husband. This is better than a servant". Hazrat Fatima (radiyallahu anha) said: "I agree with Allah and Rasulullah (sallallahu alayhi wasallam) suggestion". (Abu Daud)

Read this Hadith, read it again and again and refresh your faith (IMAAN). Had Rasulullah (sallallahu alayhi wasallam) wished to give, he would have given not one but several servants, but he

insisted upon his daughter, Hazrat Fatima (radiyallahu anha), the "Queen of the ladies of Jannat", to serve her husband and do the domestic chores herself in this world for the progress and elevation of her rank in Jannat.

Man is weak and gets tired, so to remove this tiredness and fatigue, he showed a recitation (wazifa), by the reciting of which fatigue would be removed and one would be happy and refreshed. Hence, some august men have written that this should be recited at bed time, it removes the day's weariness.

5th STORY:

Hazrat Ayesha (radiyallahu anha) reports that a woman of the Makhzumi tribe was accused of stealing and when her crime was proved, Rasulullah (sallallahu alayhi wasallam) ordered that her hands be chopped off. The people of the Quraish tribe were very much disconcerted and thought of sending Usama (radiyallahu anhu) to Rasulullah (sallallahu alayhi wasallam) to plead before him in this case, so they sent him.

Rasulullah (sallallahu alayhi wasallam) said: "O' Usama! you are pleading against that limit which Allah has fixed". In the evening Rasulullah (sallallahu alayhi wasallam) delivered a sermon and said: "The former people were destroyed for the reason that if a great man committed any crime, they sentenced him lightly and then released him, when a small (poor) man was convicted of some crime, they use to punished him severely. I swear by that being in whose hands is my life that had my own daughter Fatima (radiyallahu anha) committed this crime, I would have cut off her hands". (Muslim)

This is what is called conformance to divine orders and this is the method of educating the child that he would have meted out this punishment to his own daughter had she committed this crime,

that he would not have spared his own beloved daughter Fatima (radiyallahu anha) from the punishment fixed by Allah Ta'ala.

6th STORY:

Hazrat Abdullah Ibn Umar (radiyallahu anhu) said: "If your women ask for permission to go to the musjid, don't forbid them". But his own son said that he would not allow his wife. At this Hazrat Abdullah (radiyallahu anhu) became very angry, spoke very harsh words to him and did not talk to him till his death. Hazrat Abdullah (radiyallahu anhu) said: "I am repeating Rasulullah (sallallahu alayhi wasallam) instruction and you deny it". (Mishkat)

Hazrat Abdullah Ibn Moghaffal (radiyallahu anhu) saw that his nephew was pelting small stones (i.e. gravel stones) and so he said to him: "Rasulullah (sallallahu alayhi wasallam) has forbidden from doing like this, for by throwing gravel like this you cannot hurt any bird but it might hit somebody's eye and injure it and if it hits the teeth, it will cause severe pain. So stop doing like this". After some time he again saw that his nephew was repeating the same act, so he became very angry and did not talk to him till death.

Read and muse over it!! It is only by way of an example that these two stories are reproduced; otherwise the noble companions and lady companions used to consider it so necessary for themselves to act upon Rasulullah (sallallahu alayhi wasallam) instructions and orders that after warning once if they saw anyone behaving contrary to it again, they use to renounce such a person, whether one's own child or parents forever. But Alas! our children do works contrary to religion from morning till evening and yet, instead of preventing them, we actually aid and help them. As a matter of fact, with such aid and help, we are taking them away from faith and religion. May Allah bestow upon us the grace to understand religion and act upon it. (Aameen)

7th STORY:

Sahl Ibn Abd Allah Tustari says: I was three years old. One night I was awake and I saw my maternal uncle, Muhammad Ibn Sewar engaged in the Tahajjud prayer. One Day he told me, "Will you not remember Allah who created you?" I said: "How may I remember him?" He said: "When you retire to bed at night say thrice with concentration, with your heart and not with your tongue: (1) Allah-o-Mael (2) Allah-o-nazeroon ilayya (3) Allah-o-shahidi. The first words mean "Allah's mercy and help are with me". The second and third words mean "Allah sees me and my works. Allah is with me". I recited this several nights. Thereafter I informed him. After some days he told me to recite it seven times at bedtime. I did so. After some days he asked me to recite it eleven times. My heart then began to feel its sweetness and relish. After one year my maternal uncle told me: "Persist in doing so. Keep reciting it till death, till you go to the grave. It will benefit you in the world and the hereafter".

After some years I began to feel its relish in the secret spiritual substance. (Latifa-e-Sirr) My uncle said: "Can a person disobey Allah if Allah be with him ? Keep yourself away from disobedience to Allah". Thereafter I began to live in seclusion. Then I was sent to the maktab (primary school). I was afraid that by going to the maktab my peace of mind would be disturbed. But a condition was made with the teacher that I would go for a short while and would be allowed to go home after reading and reciting the lessons before him. At the age of six or seven, I committed the whole Quraan to memory. I began to fast round the year. For twelve years my food consisted of barley bread only. I then went to Basra and then to Abadan to Abu Habib Hamzah Ibn Abdullah and, having got a satisfactory explanation to my question from him, I stayed with him for a long while. Then I returned to Tustar. A barley bread without salt worth a dirham was sufficient for me for a whole year. I did not eat any vegetable or meat. In this way I

passed twenty years travelling in the world. Completing my journey through the world, I immediately came back. I passed my nights in the worship of Allah and my days in fasting.
(Ihya-al-Ulum)

Read this story and ponder over it as to what kind of instruction a maternal uncle gave to his three year old nephew whereby both the world and the hereafter became prosperous for him. The names of these saintly persons are remembered even today with reverence. It was learnt through education imparted in the childhood that Allah is with us and Allah's help is also with us. When there is Allah's help, there remains no need of anyone else's help. If the thought that Allah watches everything is engraved upon the heart and mind, the child, even after growing up, will not look towards sin and will always keep itself aloof from it. But Alas! that such education does not exist today.

The following are stories of how august men educated and trained their children and those they trained and educated became the shaikul-Hadith, the like of whom is difficult to find not only in India but the whole world, and a great saint Hazrat shaikul-Hadith Maulana Mohammed Zakaria saheb. He has himself dictated through his auspicious tongue how his father, Maulana Yahya saheb gave him education and training in his childhood. By narrating the stories of his past life, he has given a lesson to parents that they should teach and train their children like this. The thing worth writing about was that whatever education is imparted during childhood lasts till death. For reading and deliberating and giving education to the children to make them useful for the community, there is Persian couplet which means as follows:

"If you wish to keep the warmth of your heart fresh then keep reading over and over again whatever is written on old pages".

The elders who wish to make their children staunch believers (mu min) and Muslims, let them learn the art of imparting education by reading these propitious stories, and make themselves as well as their children helpful to the community and the religion. So, more necessary and more important than this was the subject of education which Ali Mian (nadvi) left out completely. The manner in which my dear father accomplished my childhood education has been in fact very necessary, every minute and under very careful supervision. Had there been any learning capacity in me, I would have today become something. But as the adage goes, the tail of the dog was kept in a pipe for 12 years, but it did not become straight.

At my father's place there was more strictness on giving up relations than on anything else. He used to say again and again that however much a man's mental power be weak, if there is no disease of friendly relations in him, he cannot but become a man of ability, and however much a man be capable and intelligent and fond of reading, if he has acquired the taste of friendship, he will definitely lose his talents. Besides this, to mix with others in childhood, he considered very dangerous.(for the child) I could not dare to salute anyone nor I myself could stand in the congregational prayer beside a man with whom I might have stood in prayer formerly. If any stranger greeted me, I was immediately questioned as to who he was. If a man who had stood besides me in an earlier prayer ever came and stood near me in prayer, I would out of fear break my intention of prayer and would go and stand elsewhere, because I had to bear the consequences and for the thought that the man standing near me would think as to what happened. I sometimes used to make the pretext of coughing and at times would catch hold of my nose as if it was bleeding, and both these things are now being practised vigorously, let alone salutations.

The reason of my disability, as those who lift me from both sides know are fixed. Besides this in my father's eyes, a very important

thing was that of sahibzadgi (the state of being the son of a good family). One of his pet sentences which he often uttered and I must have heard hundreds of times was that "the voice of sahibzadgi is usually loud". If sometimes he became suspicious about me regarding anything then I would be in for trouble. Just now I will dictate a story about this. I always narrate these stories with great joy and interest in the lessons of holy Hadith and I invoke many blessings on him that it is due to performing menial service to him that I could at least wear the face of a religious man and I bless him for each thrashing. It is obvious that at that time, I might have felt sorry and angry. Read these stories and make them a model for your children and try to educate them!!!!

8th STORY.

At my father's place more emphasis was made on this thing that there should remain no money with me. Taking money from others apart, it was difficult even to buy eatables, and there used to be strict enquiry about it, of course, he himself used to gave me much money, but at the same time he would see that no money remained with me. My father used to tell my mother: "He is to be given this much money", my mother had a strong love for me. She use to narrated to me Hadith regarding the merits and reward of lending money and would tell me about the futility of spending money in the world wherefore I would give back some money on account of my filial love. The budget of money was already before me and the effect of it is that even today I do not have the habit of keeping money in my pocket, and Allah most High has found me such friends that every time they carry out my orders and give the bill after a couple of days. This itself is the recipe for the "invisible hand" (Dast-e-Ghayb) which someone had told Sufi Abdur Rab Saheb in a tabligi gathering.

9th STORY

Once a group of merchants were going to Baghdad. With them was also a young boy whose mother had given some basic instructions for his safe future course of life. On their way they were attacked by a gang of decoys who robbed them of their whole belongings. When the operation was over, one of the robbers spotted the young boy who was calm and quiet. He asked him if he had anything. The lad boldly replied that he had forty dinars with him. The robber was surprised by the bold and outright declaration of the boy. He could not believe that such a young lad had as much money about which he told him so plainly and quickly.

He took the boy to his leader and told him the story. The leader too asked the boy about the money which he claimed to have with him. Again he replied in the affirmative without any hesitation. The man asked where the money is? The bold and truthful lad replied that the money lies in a purse stitched in his belt which he wore. The purse was brought out from his belt which really contained forty dinars as told by the lad.

The leader surprisingly asked the boy why and where he was going. The lad replied that he was going to Baghdad for religious education and, as he was a complete stranger over there, his mother had given this money to meet his expenses. Then the robber chief could not control his curiosity and inquired from the lad as to why he did not try to hide the money and told them so readily about it. The boy calmly replied that his mother had strictly advised him never to tell a lie and to be truthful in all circumstances. How could he disobey his mother, he added.

The reply stirred the conscience of the robber and made him think that the lad, knowing all the consequences unhesitatingly spoke the truth under the instruction of his mother while he himself had been totally unheedful to the instruction of Allah through his

repulsive deeds. He embraced the child, gave him and all the merchants their money back and fell down in prostration praying to Allah for his forgiveness. The same robber became the most pious man and spent the rest of his life in helping the poor and needy. The training of a great mother not only made her child great and famous but also made a robber turn into a saint. And this child was later known to the world as "Hazrat Abdul Qadir Jailani", one of the greatest personalities of Islam.

10th STORY:

Sohaib (radiyallahu anhu) reported that Rasulullah (sallallahu alayhi wasallam) said: There lived a king before you and he had a court magician. As the magician grew up, he said to the king: I have grown old, send some young boy to me so that I could teach him magic. The king sent him a young boy so that he could train him (in magic). On his way to the magician, the young man found a monk sitting there. The young man listened to his (monk's) talks and was impressed by it. It became his habit that on his way to the magician he met the monk and sat there and he came to the magician late. The magician beat him because of delay. He made a complaint of that to the monk and he said to him: When you feel afraid of the magician, say: members of my family had detained me. And when you feel afraid of your family you should say: the magician had detained me. It so happened that there came a huge beast (of prey) and it blocked the way of the people, and the young boy said: I will come to know today whether the magician is superior or the monk is superior. He picked up a stone and said: O' Allah if the affair of the monk is dearer to Thee than the affairs of the magician, cause death to this animal so that the people should be able to move about freely. He threw that stone towards it and killed led it and the people began to move about (on the path freely). The young man came to that monk and informed him and the monk said: O' boy! today you are superior to me. Your affairs have come to a stage where I find that you would be soon put to trial, and in case you are put to a trial don't give my clue. That young man began to treat the blind and those suffering from

leprosy and he in fact began to cure people from (all kinds) of illness. When a companion of the king who had gone blind heard about him, he came to him with numerous gifts and said: If you cure me, all these things collected together here would be yours. He replied: I myself do not cure anyone. It is Allah who cures and if you affirm faith in Allah, I shall also supplicate to Allah to cure you. He affirmed his faith in Allah and Allah cured him and he came to the king and he sat by his side as he used to sit before. The king said to him: Who restored your eyesight? He said: my lord! Thereupon he said: It means that your lord is one besides me. He said: my lord and your lord is Allah, so the king took hold of him and tormented him until he gave a clue of the boy. The young man was thus summoned and the king said to the boy: O' boy! it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things. Thereupon he said: I do not cure anyone,it is Allah who cures. The king took hold of the boy and tormented him. So he gave a clue of the monk. The monk was thus summoned and it was said to him: you should turn back from your religion. He, however, refused to do so. He ordered for a saw to be brought. (and when it was done) the king placed it in the middle of his head and tore it into parts till a part fell down.

Then the courtier of the king was brought and it was said to him: Turn back from your religion. He refused to do so, and the saw was placed in the midst of his head and he split it until it fell into 2 parts. Then the boy was brought and it was said to him: turn back from your religion. He refused to do so and he was handed over to a group of his courtiers. And he said to them: take him to such and such a mountain. Make him climb up that mountain and when you reach its top ask him to renounce his faith (but if he refuses to do so, throw him down the mountain). So they took him and made him climb up the mountain and he said: O' Allah save me from them in any way you like, and the mountain began to quake and they fell down and that person came walking to the

king. The king said to him: What has happened to your companions? He said: Allah has saved me from them. He again handed him to some of his courtiers and said: take him and carry him in a small boat and when you reach the middle of the sea, ask him to renounce his religion, but if he does not renounce his religion, throw him into the water. So they took him and he said: O' Allah save me from them and what they want to do. Soon after the boat turned over and they drowned and he came walking to the king, and the king said to him: What has happened to your companions? He said: Allah has saved me from them, and he said to the king: You cannot kill me until you do what I ask you to do. And he said: What is that? He said: You should gather people in a plain and hang me by the trunk (of a tree). Then take hold of an arrow from the quiver and say: In the name of Allah, the lord of the worlds, then shoot an arrow. If you do that you would be able to kill me. So the king called the people in an open plain and tied him (the boy) to the trunk of a tree. He took hold of an arrow in the bow and then said: In the name of Allah, the Lord of the young boy, he shot an arrow and it hit his temple. He (the boy) placed his hands upon the temple where the arrow had hit him and he died. The people said: we affirm our faith in the lord of this young man. The courtiers came to the king and said to him: do you see that Allah has actually done what you aimed at averting. They (the people) have affirmed their faith in the Lord. The king commanded that ditches be dug at important points in the path. When these ditches were dug, and the fire was lit in them, it was said to the people: he who would not turn back from his(the boy's) religion would be thrown into therein or it would be said to them to jump in that. The people courted death but did not renounce their religion till a woman came with her child and she felt hesitant in jumping into the fire and the child said to her: O' mother! endure this ordeal for you are in the right.
(Muslim)

11th STORY

It is reported by Hazrat Abu Huraira (radiyallahu anhu) that Hazrat Hasan (radiyallahu anhu) picked up a dry date from the dates received as sadaqa and put it into his mouth. Rasulullah (sallallahu alayhi wasallam) promptly said: "Throw it! throw it! don't you know that sadaqa is unlawful for us".(Bukhari, Muslim)

Ibn Malik (radiyallahu anhu) writes that it is established from this that it is necessary for the father to prevent his children from not permissible (na-jaiz) things and acts. Hence the Ulema have written that it is HARAAM for parents to attire their sons with silken clothes and gold and silver ornaments, those parents who do so will be guilty.

Similarly, the Ulema have stated that if mothers, sisters, maternal aunts etc. stand small children facing the qibla or with their backs towards it for defecation and urination, these elderly persons will be guilty of the sin of showing disrespect to the qiblah.

The above stories mentioned so far are sufficient as examples. Rasulullah (sallallahu alayhi wasallam) had so much love for his children, but whenever he witnessed any work contrary to the commandments of the shariah, he used to correct it immediately.

If we pay full attention like this to the children's education, it is hoped that love for faith and religion would be created in their hearts and minds, and they could be of help to the faith and religion in the future.

Most tactfully parents should explain to their children their purpose on earth. Allah has sent man to earth to test him, and therefore Allah has laid down certain rules which have to be fulfilled. Man has two duties: to use the things on earth correctly and secondly, when using the things on earth, he must fulfil the commandments of Allah Taa'la. To fulfil these duties, knowledge

is important. If a person has no knowledge, he would not know how to use the things on earth correctly, so that he could pass that test which Allah has put him in. Take sailing in a ship for example: you use the water to reach your destination, but you make sure that water does not enter, otherwise if it does, the ship will ultimately sink. Similarly, we who are living in this world should use the world to reach our destination (just as the water is used) but we should not allow the love for this world to get into our hearts for then we may sink into this world and forget Allah.

We notice nowadays that people are so engrossed in this world that their only concern is making money, building mansions, pools etc. they kill themselves for something that will eventually perish. Every man will enter his grave, taking along nothing but his good deeds. As it is mentioned in a Hadith that Rasulullah (sallallahu alayhi wasallam) said:

"Three things follows a deceased person. His wealth, family and his good deeds. Two things return and one stays with him. His family and wealth returns and only his good deeds remain with him".

It is stated that when a Nabi departed from this world, his main concern was that his Ummah do not stray from the path of Islam and that they follow the commandments of Allah Taa'la. Unlike nowadays (just ponder over our condition) a father's main concern for his children before passing away is that he leaves behind for them huge empires containing shops, properties, mansions etc. Is it now a lesson enough for the father to understand that all these material things of the dunya are useless as he is now leaving all of it behind and going to a dark, lonely hole in the ground where no amount of money can help him ? It is stated in a Hadith that Rasulullah (sallallahu alayhi wasallam) said: "Verily this world is sweet and green and verily Allah has made you all the khalifah of it. Then he looks at your actions. Fear the world and fear women. Verily the first evil of the Bani Israeel was from a woman".

From this Hadith, the two qualities of sweetness and green refers to the attractiveness of this world. It makes a person attracted towards it. Love for this dunya comes into his heart and with the result makes him neglectful of Allah and the duties to Allah. Sweetness is something not permanent as after a while, it becomes tasteless. And green is only obtained in season and thereafter turns brown. Rasulullah (sallallahu alayhi wasallam) has given this example denoting that the world is temporary. We should therefore not inculcate the love for this world as in this way we would be neglectful of Allah's commandments. Parents should also bring their children up in an environment which gives top priority to Islam and should teach their children to use only that much of the world that fulfils the commandments of Allah Taa'la.

Here is a story representing a man's love for the dunya with the result he became neglectful of the commandments of Allah Taa'la.

One day he was walking in the jungle when suddenly behind him appeared a vicious lion. Seeing the lion, he ran as fast as he could until he reached a tree. He was terrified. He hung onto a branch overlooking a well, hoping that now he was safe from the lion. His eyesight then fell in the well, and to his horror, a crocodile with its enormous mouth open was awaiting him. He became more frightened and kept on thinking how neglectful he was of the things around him. Thereafter he saw a woodpecker pecking the branch on which he was hanging. His fear increased even more. He says to himself: If I jump the crocodile will eat me and if the crocodile does not get me, the lion surely will. Suddenly honey drips onto his lips. Forgetting he is in danger, he licks the honey and enjoys it. He forgets about the lion, crocodile and woodpecker. When the woodpecker completes pecking at the branch, he falls into the well and thus the crocodile eats him. He was unable to get away from the lion. The woodpecker was pecking at his life and each time the woodpecker was pecking, his life became shorter. The well was his grave and the honey was his

world. So you see by him enjoying the sweets of the world, he became neglectful of Allah Taa'la.

From a tender age, the fear of Allah should be instilled in the child's mind. For if this is created then on growing up this would prevent the child from najaiz things. The child should be taught that wherever he is, Allah is guarding over him and Allah knows all that he does. There is an incident regarding a child (student) having fear of Allah.

Incident: Once an ustaadh gave each of his students a bird and told them to look for a secluded area and kill the bird. All the students did so excepting one. The ustaadh asked the child as to why he did not kill his bird. The child said that wherever he went there were people present and when he did find a spot where there were no people, he knew that Allah Taa'la was watching him.

CHILDREN'S DEVOTION TO ISLAM

The high spirit of Islam which we find in the youth of the Sahabas' (radiyallahu an hum) time was the fruit of the schooling which the children of that age received at the hands of their parents. The parents of our time spoil the children by caressing and over-fondling them. If instead, they inculcate in their hearts the importance of Islamic practices, these could easily become their habits when they grow up. When we see a child doing something undesirable we simple brush it off by saying: "He is but a child". We have seen some parents even feeling happy over their darling (child) having sufficiently grown up to do such things. We deceive ourselves when we say on seeing a child doing something unIslamic: "O', he will be all right when he grows up".

How can a bad seed grow up into a good plant? If you really like your child to be a good Muslim when he is grown up you have to sow the seed of IMAAN and Islam in his heart right from his childhood. Sahabas' (radiyallahu anhum) were very particular about training their children in Islamic practices and they kept a very watchful eye on their doings.

In Umar's (radiyallahu anhu) time a person was arrested by the police for drinking in Ramadhaan. When he was brought before Hazrat Umar (radiyallahu anhu), he said to him: "Woe to you! Even our children are keeping fast in this month".

He was punished with eighty stripes and was banished from Madina forever.

CHILDREN ARE MADE TO FAST:

Rubbayi - binti - Mewaz says:
"Once Rasulullah (sallallahu alayhi wasallam) enjoined on us to fast on the 10th of Muharram. Since then we have always being fasting on that day. Even the children were made to fast with us.

When they cried out of hunger, we diverted them with toys made of cotton flakes till the time of Iftaar".

We learn from this Hadith that the nursing mothers of those days would not feed their infants during the fast. No doubt they could afford all this as their general health and endurance were decidedly of much higher standard than ours. But, are we really doing what we can easily bear? Surely we should not impose on our children what they cannot stand but we must task them with what they can easily endure to enable them to gain more and more strength for doing Allah's service as they grow up.

AYESHA 'S (RADIYALLAHU ANHA) ZEAL FOR KNOWLEDGE

Ayesha (Radiyallahu anha) was given in nikah when she was only six years old. She started living with Nabi Kareem (Sallallahu alayhi wasallam) when she was nine. She was only eighteen at the time of Rasulullah (sallallahu alayhi wasallam) death. Notwithstanding her age she is responsible for innumerable ahaadith and regulations of Islamic practices. Masrooq (rahmatullah alay) says:"I saw many eminent Sahaba (radiyallahu anhum) coming to Ayesha (radiyallahu anha) for seeking knowledge about Islamic jurisprudence".

Ata (rahmatullah alay) says:"Ayesha (radiyallahu anha) was more learned than any of the men of her time". Abu Moosa (radiyallahu anhu) says: "With the help of Ayesha (radiyallahu anha) a solution was found to each and every problem we had to face in the field of jurisprudence".

The books of Hadiths narrated by Ayesha (radiyallahu anha) contain as many as 2,210 Ahaadith narrated by Hazrat Ayesha (radiyallahu anha). She says: "I was a child and playing with my playmates in Mecca when the verse: was revealed to Rasulullah (sallallahu alayhi wasallam).

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ (القمر)

"Nay! but the hour is their appointed tryst, and the hour will be more wretched and more bitter".

Now she emigrated to Madina when she was only eight. She should have been much younger at the revelation of this early Maccan verse. This clearly shows her great zeal and devotion for Islamic knowledge right from her childhood.

UMAIR (RADIYALLAHU ANHU) GOES INTO BATTLE

Umair (radiyallahu anhu) was a slave of Abillahm (radiyallahu anhu) and he was of a very tender age. Every soul in those days, irrespective of age, was eager to strive in the path of Allah. Umair (radiyallahu anhu) requested Rasulullah (sallallahu alayhi wasallam) to permit him to fight in the battle of Khaiber. His master also recommended him very strongly. Rasulullah (sallallahu alayhi wasallam) permitted him and gave him a sword which he hung around his neck. Now the sword was too big for his size and he had to drag it with him. He fought in the battle till it ended in victory. As he was a minor and a slave, he was not entitled to any share from the booty. Rasulullah (sallallahu alayhi wasallam) however, allotted him a share as a very special case.

Although Umair (radiyallahu anhu) knew that he was not going to get any share from the spoils of war (booty), yet he was eager to fight in the battle. What could be his motive other than the reward of the hereafter as promised by Allah and reported by Rasulullah (sallallahu alayhi wasallam).

UMAIR -BIN-ABIWAQAS (RADIYALLAHU ANHU) HIDES HIMSELF.

Umair-bin-Abi Waqas was a Sahabi of a tender age who had embraced Islam in its early days. He was a brother of Sa'ad-bin-Abi Waqas (radiyallahu anhu), the famous Muslim general. Sa'ad (radiyallahu anhu) narrates: "At the time when we were preparing to march for Badr I noticed Umair (radiyallahu anhu) trying somehow to hide himself. I said to him: "What has happened to you? What makes you hide like this?" I am afraid Rasulullah (sallallahu alayhi wasallam) may stop me from taking part in the battle on account of my young age, though, I am yearning to go and get martyred in the path of Allah".

Umair's (radiyallahu anhu) fear proved to be too true. Nabi Kareem (sallallahu alayhi wasallam) detected him and then stopped him from going with the army. Umair (radiyallahu anhu) could not bear this and began to cry. When Rasulullah (sallallahu alayhi wasallam) was informed of his eagerness and disappointment he permitted him to go.He fought in the battle until he was killed.

Sa'ad (radiyallahu anhu) (his brother) says:

"The sword of Umair (radiyallahu anhu) was too big for his size. I had to put a number of knots in the belt so that it might not touch the ground"

TWO YOUNGSTERS OF ANSAAR KILL ABU JAHL.

Abdur-Rahman-bin-Auf (radiyallahu anhu), one of the most eminent Sahaaba narrates:

"In the Battle of Badr I was standing in the fighting line when I noticed two ANSAAR youngsters, one on my either side. I thought it would have been better if I had been between strong

men who could then help me in need. Suddenly one of the boy caught my hand and said: "Uncle, do you know Abu Jahl?" "Yes, but what do you mean by this?". He said: "I have come to know that the wretched man reviles Rasulullah (sallallahu alayhi wasallam). By him who holds my life in his hand, if I see him, I would not leave him until I kill him or I am killed". His words left me wonder struck. Then the other boy had quite a similar talk with me. I happened to notice Abu Jahl running about in the battlefield on the back of his horse. I said to the boys: "There is the object of your quest!" Both of them immediately darted towards him and started attacking him with their swords till I saw him fall from the horse".

These boys were Maaz-bin-Amar-bin Jamooh and Maaz-bin-Afra. Maaz-bin--Amar-bin-Jamooh says:

"I had heard the people say, No one can kill Abu Jahl. He is very well guarded. At that time I took it upon myself to finish him".

Abu Jahl was arranging his lines for assault when he was spotted by Abdur-Rahman-bin-Auf. The boys were on foot while Abu Jahl was on horse-back. One of the boy hit a leg of the horse and the other that of Abu Jahl. This caused both to fall down and Abu Jahl was unable to get up. The boys left him in this condition. Mewaz-bin-Afra brother of Maaz-bin-Afra then went and further disabled him with his sword so that he might not drag himself to his camp. Abdullah-bin-Masood, last of all attacked him and severed his head from the body.

Maaz-bin-Amar-bin-Jamooh says:

"When I hit Abu Jahl with my sword, his son Ikramah was with him. He attacked me on my shoulder and cut my arm leaving it hanging by the skin only. I threw the broken arm over my shoulder and kept fighting with one hand. But, when I found it

too cumbersome, I severed it from my body by placing it under my foot and pulling myself up".

A CONTEST BETWEEN RAFE AND SAMARAH:

Whenever an army of Mujahidin moved out from Mecca for a campaign, Rasulullah (sallallahu alayhi wasallam) inspected them at some distance to ensure that nothing was lacking in men and equipment. It was here that he usually returned to Madina all those tender aged boys who had come out with the army in their zeal to fight for Islam. While going for Uhud, Rasulullah (sallallahu alayhi wasallam) carried out this inspection just outside Madina. He ordered the young boys to go back. Among them were Abdullah bin Umar, Zaid bin Thabit, Usama bin Zaid, Zaid bin Arqam, Bara bin Azib, Amar bin Hazam, Usaid bin Zahir, Urabah bin Aus, Abu Sa'id Khudri, Samarah bin Jundab and Rafe bin Khudaij. All of them had just entered their teens. Kubdaij said to Rasulullah (sallallahu alayhi wasallam) "O' Rasulullah (sallallahu alayhi wasallam)! my son Rafe is a very, very good archer".

Rafe too stood on his toes to show himself taller than he actually was. Rasulullah (sallallahu alayhi wasallam) permitted him to stay on. When Samarah bin Jundab learnt about this, he complained to his step-father Mararah bin Sanan saying: "Rasulullah (sallallahu alayhi wasallam) has permitted Rafe and rejected me while I am sure to beat him in a wrestling contest and, therefore, I was more deserving of Rasulullah (sallallahu alayhi wasallam) favour".

This was reported to Rasulullah (sallallahu alayhi wasallam) who allowed Samarah to prove his claim in a wrestling match with Rafe. Samarah did actually beat Rafe in the contest. He too was permitted to stay in the army. A few more boys made similar efforts to stay on and some of them did succeed. Meanwhile it became dark. Rasulullah (sallallahu alayhi wasallam) made

necessary arrangements for the watch and ward of the camp during the night and then inquired:

"Now, who is going to guard my tent during the night?" A person (standing at his place) said:
"I! O' Rasulullah (sallallahu alayhi wasallam)".Rasulullah (sallallahu alayhi wasallam) said: "What is your name?" The person said: "Zakwan".Rasulullah (sallallahu alayhi wasallam) said: "All right. You take your seat". Rasulallah (sallallahu alayhi wasallam) then inquired: "Who else is volunteering to guard my tent for tonight?" A voice: "I O' Rasulullah (sallallahu alayhi wasallam)!" Rasulullah (sallallahu alayhi wasallam) said: "Who are you?" The voice: "Abu Saba". (father of Saba) Rasulullah (sallallahu alayhi wasallam) said: "All right. Sit down!" He inquired for the third time: "Who will be the third man to guard my tent tonight?" Again came a voice from the crowd: "I, O' Rasulullah (sallallahu alayhi wasallam)!" Rasulullah (sallallahu alayhi wasallam) said: "Your name?" The voice: "Ibn Abdilqais (son of Abdul Qais)". Rasulullah (sallallahu alayhi wasallam) said: "All right. YOU also sit down". Then Rasulullah (sallallahu alayhi wasallam) bade all the three volunteers to come to him. Only one person came forward. Rasulullah (sallallahu alayhi wasallam) said: "Where are your other two comrades?" The person: "O' Rasulullah (sallallahu alayhi wasallam), it was I who stood up the three times".

Rasulullah (sallallahu alayhi wasallam) blessed him with his prayers and allowed him to guard the tent. He kept watching the tent all night long.

Just look how eager the Sahaba (radiyallahu anhum) were to face death for the sake of Allah and His Rasul (sallallahu alayhi wasallam)? The children and adults, young and old, men and women, all were intoxicated with the same spirit of sacrifice and devotion.

Rafe bin Khudaij had offered to fight in Badr too, but he was not permitted. In Uhud, however, he was allowed to fight for the first time. Since then he had been participating in almost all the campaigns. In Uhud, he had an arrow stuck in his breast. When it was drawn out a small remnant of its point remained inside his body. This caused the wound which eventually proved fatal, to appear again in his old age.

ZAID GETS PREFERANCE FOR HIS QURAAN.

Zaid bin Thabit (radiyallahu anhu) was six when he lost his father. He was eleven at the time of Hijrah. He Offered himself for Badr but was rejected on account of his tender age. He again volunteered for Uhud. This time also he was not permitted as we saw in the last story. He had since then been participating in all the campaigns. While the Mujahidin were marching towards Tabuk, the flag of Banu Malik clan was held by Amarah. Rasulullah (sallallahu alayhi wasallam) bade him hand over the flag to Zaid. Amarah (radiyallahu anhu) thought that perhaps somebody had complained about him which had displeased Rasulullah (sallallahu alayhi wasallam). He therefore said:
"O' Rasulullah (sallallahu alayhi wasallam), is it due to somebody complaining against me?"

Rasulullah (sallallahu alayhi wasallam) said:
"No, but Zaid knows more Quraan than you do. His Quraan has given him that honour".

It was common with Rasulullah (sallallahu alayhi wasallam) that he gave preference to the people in accordance with their virtues. Although this was an occasion of battle and knowledge of Quraan had no bearing on the issue, yet Rasulullah (sallallahu alayhi wasallam) gave preference to Zaid (radiyallahu anhu) for his Quraan. This distinction we see on other occasions as well. When a number of dead persons had to be accommodated in one grave

(as in Uhud), they buried in order of their knowledge of the Quraan, priority being given to those who knew more of it.

ABU SA'ID KHUDRI'S RESTRAINT.

Abu Sa'id Khudri (radiyallahu anhu) says: "I was presented to Rasulullah (sallallahu alayhi wasallam) by my father for Uhud when I was thirteen. My father recommended me saying: "O' Rasulullah (sallallahu alayhi wasallam)! He has a very good body. His bones are very well developed".

Rasulullah (sallallahu alayhi wasallam) looked at me again and again and finally rejected me due to my young age. My father however participated in the battle and was killed. He left me nothing to live on. I went to Rasulullah (sallallahu alayhi wasallam) to seek for some financial help from him. Before I could express myself, he addressed me saying: "Abu Sa'id! whosoever seeks restraint from Him gets it. And whosoever seeks wealth from Him will surely get it".

After hearing this I returned home without making any request to him. Among the young Sahaaba there is nobody endowed with so much knowledge and learning as Abu Sa'id (radiyallahu anhu)

Look at the restraint of Abu Sa'id (radiyallahu anhu) at such a young age. As we know, he had lost his father in Uhud, who had left him nothing to live on and therefore he fully deserved help, yet a few words of Rasulullah (sallallahu alayhi wasallam) stopped him from begging. Can a person much older than him show such a strength of character? In fact the persons selected by Allah for the company of his dear Prophet (sallallahu alayhi wasallam) did really deserve that honour. This is why Rasulullah (sallallahu alayhi wasallam) has said;

"Allah has preferred my companions over all other men"

SALAMAH-BIN-AKWAH FACES THE BANDITS

Ghabah was a small village about four or five miles from Madina. Rasulullah's (sallallahu alayhi wasallam) camels were sent to that place for grazing. Abdur Rahman Fazari, with the help of a few disbelievers, killed the person looking after the camels and took them away. The bandits were riding the horses, and all of them were armed. Salamah-bin-Akwa (radiyallahu anhu) was going on foot in the morning with his bow and arrows, when he happened to see the bandits. He was only a-boy but he ran very fast. It is said that he could beat the fastest horse in race. He was also a very good archer. No sooner did he see the bandits, then he climbed up a hill and shouted towards Madina to raise the alarm. He then chased the bandits and, on approaching near them, started sending arrows one after the other. He did this so well and incessantly that the bandits thought they were being chased by a large number of people. If any of the bandits happened to turn his horse towards him, he hid behind a tree and inflicted wounds on the animal with his arrow. The bandits at once retreated at full speed to escape from being captured.

Salamah (radiyallahu anhu) says:

"O' Rasulullah (sallallahu alayhi wasallam)! let me have one hundred men, I shall teach them a lesson".

But Rasulullah (sallallahu alayhi wasallam) said:

"No. They would have by now reached their bases".

Most of the historians say that Salamah (radiyallahu anhu) was hardly 12 or 13 at that time. Look how a boy of such a small age was able to chase so many bandits single handed. He recovered all the plunder and besides took a considerable booty from them. This was the outcome of IMAAN and Ikhlas, with which Allah had imbued the hearts of those blessed people.

BARA'S EAGERNESS TO JOIN BADR

Badr was the most gallant and illustrious battle ever fought by the Muslims who were faced with very heavy odds. There were 313 men, 3 horses, 70 camels, 6 or 9 coats of arms and 8 swords with Rasulullah (sallallahu alayhi wasallam) while the Quraish had about 1000 men, 1000 horses, 700 camels and were armed to the teeth. The Quraish were so sure of their victory that they had brought with them musical instruments and singers to celebrate the victory. Rasulullah (sallallahu alayhi wasallam) was very anxious because of the heavy odds against him. He prayed to Allah saying:

"O' Allah! Thy faithful slaves are barefooted; Thou and only Thou can provide them with animals to ride upon. They are naked; Thou and only Thou can clad them. They are poor; Thou and only Thou can sustain them".

Allah granted his prayer and gave the most glorious victory to the Muslims.

In spite of knowing the strength of the Quraish, Abdullah-bin-Umar and Bara-bin-Azib, in eagerness to join the battle, had come out with the Mujahidin. Rasulullah sallallahu alayhi wasallam however, in consideration of their tender age did not permit them to proceed to the battlefield.

As we have already seen both these boys were also rejected for the same reason at the time of Uhud which took place one year after Badr. Look at the wonderful spirit of the youngsters of that time!!!!

ABDULLAH-BIN-ABDULLAH-BIN-UBAYY DISGRACES HIS MUNAFIQ FATHER

During the famous campaign of Banul-Mustaliq in 5 A.H. a Muhajir had a strife with an Ansari over some very ordinary matter. Each of them called his own people for help and there was a serious danger of fight among the two groups of the Muslims when through the efforts of some sane people this was averted. Abdullah-bin-Ubayy was the chief of the Munafiqin. He was a very bitter enemy of Islam. As he posed to be a Muslim he was treated as such by the other Muslims. When he came to know of this incident, he used some insolent words for Rasulullah (sallallahu alayhi wasallam) and exploiting the situation addressed his people saying:
"All this is the outcome of the seed that you people have sown with your own hands. You provide refuge to these strangers (meaning Mujahidin) in your town and shared your wealth equally with them. If you withdraw your help from them they will be obliged to go back".

He further said:

"By Allah! On return to Madina we the exalted people drive out these base people from there".

Zaid-bin-Arqam (radiyallai anhu), an ansaari boy, was listening to him. He could not tolerate these words and at once retorted by saying to him:

"By Allah! You yourself are base. Even your own people look down upon you. Nobody will support you. Mohammed (sallallahu alayhi wasallam) is most honoured. He is exalted by Ar-Rahman and revered by his followers".

Abdullah-bin-Ubayy said:

"All right. Don't mention it to anybody. It was only a jest. I was not serious in what I said".

Zaid (radiyallahu anhu) however went straight to Rasulullah (sallallahu alayhi wasallam) and narrated to him all that the munafiq had said. Umar (radiyallahu anhum) sought Rasulullah (sallallahu alayhi wasallam) permission to kill Abdullah-bin-Ubayy, but Rasulullah (sallallahu alayhi wasallam) refused. When Abdullah-bin-Ubayy learnt that Rasulullah (sallallahu alayhi wasallam) had got the report about his insolent talk, he came to him and swore by Allah saying: "I never said such a thing. Zaid is a liar. He has given you a false report".

A few of the Ansars were also sitting with Rasulullah (sallallahu alayhi wasallam). They also pleaded his case by saying:

"O' Rasulullah (sallallahu alayhi wasallam)! He is chief of his clan. He is a big man. His statement is more reliable than the report by a mere boy. It is just possible that Zaid might have misheard or misunderstood him".

Rasulullah (sallallahu alayhi wasallam) accepted his statement and took no action against him. When Zaid (radiyallahu anhu) came to know that the munafiq had succeeded in beguiling Rasulullah (sallallahu alayhi wasallam) through false oaths, he would not come out with shame of being considered a liar by the people. He would not even go to Rasulullah (sallallahu alayhi wasallam). At last Allah revealed surah "Al Munafiqoon" in which the report of Zaid (radiyallahu anhu) was confirmed and the munafiq was exposed. After this all the people began to honour Zaid and look down upon the munafiq.

Now the Munafiq (Abdullah-bin-Ubayy) had a son. His name was also Abdullah but he was a very sincere Muslim. When the Mujahidin were about to reach Madina, he drew out his sword

and stood just outside the town and in a challenging tone saying to his munafiq father:

"I will not allow you to enter Madina until you admit with your own tongue that it is you who is base and Mohammed (sallallahu alayhi wasallam) is most exalted".

This surprised him very much as the son had always been very respectful to him but now he was prepared to kill him, his father, for the honour of Rasulullah (sallallahu alayhi wasallam). The munafiq had to declare:

"By Allah!!! I am base and Mohammed (sallallahu alayhi wasallam) is most exalted".

He was then allowed to enter the town.

JABIR'S EAGERNESS TO FIGHT

When the battle of Uhud was over, remnants of Sahabah returned to Madina most tired and broken. When the Quraish on their way back to Mecca were camping at a place called Hamra-ul-Asad their chief, Abu Sufiyan sat in council with his lieutenants. They said among themselves:

"The Muslims are defeated in Uhud. Their morale must be very low. This is the best time to finish Mohammed (sallallahu alayhi wasallam)."

They, therefore, decided to return and attack Madina. When Rasulullah (sallallahu alayhi wasallam) received intelligence about this council, he ordered all those Sahaaba who had participated in Uhud and who had just returned from the battle to move out of Madina and meet the enemy in the way.

Jabir (radiyallahu anhu) came to Rasulullah (sallallahu alayhi wasallam) and said:

"O' Rasulullah (sallallahu alayhi wasallam) I was very eager to fight in Uhud but my father prevented me from going on the plea that there was no other member in the house to look after my sisters and only one of us could join the campaign. As he had made up his mind to go he bade me stay back with the family. He met the most coveted end (i.e martyrdom) in Uhud. Now I am very eager to go with you this time and fight the Quraish".

Rasulullah (sallallahu alayhi wasallam) allowed him to go. He was the only person in that campaign who had not fought in Uhud.

Jabir's father was martyred in Uhud. He left Jabir a big family to look after and large debts to clear with nothing to live on. The debts were due to one of the Jews who as we know seldom have any soft corner in their hearts for their debtors. Again his seven sisters for whose sake he was not allowed to go to Uhud were still there to be looked after. Now look! in spite of all these difficulties Jabir (radiyallahu anhu) requests Rasulullah (sallallahu alayhi wasallam) for permission to go to the battle. His spirit was really wonderful!

IBN-E-ZUBAIR'S VALOUR AGAINST THE ROMANS

In 26 A.H Usman (radiyallahu anhu), the then khalifah appointed Abdullah-bin-Abisarah (radiyallahu anhu) as the governor of Egypt in place of Amar-bin-Alas (radiyallahu anhu). Abdullah (radiyallahu anhu) with 20,000 Mujahidin advanced to meet the Roman army numbering 200,000. It was a very fierce battle. The Roman commander Jarjir made a proclamation saying:

"The person who kills Abdullah will get my daughter's hand in marriage and also 100,000 dinars in prize".

Some of the Muslims grew anxious over this proclamation. When Abdullah-bin-Zubair was informed of this he said:

"There is nothing to worry about. We may also announce that the person killing Jarjir will get Jarjir's daughter in marriage, 1,00,000 dinars in prize and also governorship over the area now ruled by him".

The fight was tough and went on for a long time. Ibne-Zubair (radiyallahu anhu) succeeded in spotting Jarjir seated behind his forces under an umbrella of peacock feathers held by two maids. Ibn-e-Zubair (radiyallahu anhu) all at once, outskirted the Roman troops and approached him. He attacked Jarjir with his sword and severed his head from his body. He then fixed the head at the point of his spear and returned to his camp to the utter amazement of both the armies at his matchless valour.

When Sahaaba (radiyallahu anhu) emigrated to Madina no son was born to any of the emigrants for one year after the emigration. The Jews of Madina said:

"We have cast a spell on the emigrants. They cannot have male issues".

Abdullah-bin-Zubair (radiyallahu anhu) was the first male child born to the Mujahidin. The Muslims were, naturally, very happy over his birth. Rasulullah (sallallahu alayhi wasallam) would not generally allow the children to take an oath of allegiance to him. But Abdullah-bin-Zubair had the honour of pledging allegiance to Rasulullah (sallallahu alayhi wasallam) when he was only seven. During this battle he was just in his early twenties. To go single-handed and kill the commander after hoodwinking his army of 200,000 men at this age is really marvellous.

AMAR-BIN-SALMAH LEADS IN SALAT

Amar-bin-Salmah (radiyallahu anhu) says:

"We lived with our father at a place on the Caravan route to Madina. When a caravan from Madina passed our village we inquired of the people therein about Mohammed (sallallahu alayhi wasallam). They would tell us that he claimed to be receiving revelations from Allah and they would also recite a few verses of the Quraan before us to give us the idea about his claim. Now, I immediately used to commit those verses to my memory. In this way remembered a good portion of the Quraan even before I embraced Islam. All the desert tribes were waiting for Mecca to fall to Rasulullah (sallallahu alayhi wasallam) before they embraced Islam. On his victorious entry into Mecca, deputations from all the tribes began to come to Rasulullah (sallallahu alayhi wasallam) to accept Islam. My father headed the group who went to Rasulullah (sallallahu alayhi wasallam) to pledge allegiance to him on behalf of our tribe. Rasulullah (sallallahu alayhi wasallam) taught them basic regulations about SALAAT and other Islamic practices. He said to them: "The person who knows more Quraan is entitled to lead in SALAAT". Now it so happened that none in my tribe knew as much Quraan as I did. They searched for an Imam but they could not find a person knowing more Quraan than I. I was therefore made Imam. At that time I was only seven. I led the congregational SALAAT and funeral service if any".

It was this natural inclination and affinity towards Islam that made him remember so much of the Quraan when he was only a boy and when he had not embraced Islam.

ABDULLAH-BIN-ABBAS TEACHES HIS SLAVE

Ikramah the slave of Abdullah-bin-Abbas (radiyallahu anhu) is one of the eminent Ulama. He says:

"During my learning of the Quraan and Hadith I was kept in chains by my master so that I might not go anywhere and devote full time to my lessons".

In fact real knowledge can only be acquired when one is totally devoted to it. The students who are in the habit of wasting their time in roaming about and enjoying themselves can seldom acquire deep knowledge. It was the result of this labour that Ikramah was later on called "The ocean of knowledge" and "The most learned man of Ummat". Qatadah says:

"There are four most learned men among the Tabiis and Ikramah is one of them".

IBN-ABBAS MEMORISES THE QURAAN IN HIS CHILDHOOD

Abdullah-bin-Abbas (radiyallahu anhu) used to say to the people:

"Come to me for your difficulties in understanding the Quraan. I memorised it while I was only a child".

In another Hadith he is reported to have said: "I had finished my reading of the Quraan when I was ten".

The reading of the Quraan in Sahaabah's time was not done as the reading by the non-Arabs of today. Whatever they read, they read with full meaning and explanations. As the impression of something memorised in childhood is very deep and permanent, Abdullah-bin-Abbas (radiyallahu anhu) is accepted as Imam in Tafsir. None of the Sahaabah has narrated more Hadiths in explaining the meaning of Quraan as done by Ibn-Abbas. Abdullah-bin-Masood (radiyallahu anhu) says:

"Abdullah-bin-Abbas (radiyallahu anhu) is the best commentator of the Quraan".

Abu-Abdur Rahman (rahmatullah alay) on the authority of Sahaabah who taught him the Quraan says:

"The Sahaabah learnt ten verses of the Quraan from Rasulullah (sallallahu alayhi wasallam) at a time. They would not take the next lesson until they had mastered the knowledge and practice of those ten verses".

Abdullah-bin-Abbas (radiyallahu anhu) was 13 at the time of Rasulullah's (sallallahu alayhi wasallam) death. It is a miracle that he knew so much of the Quraan and Hadith at such a young age. Many eminent Sahaabah use to come to him to solve their difficulties about the meaning of the Quraan. This was, however, all due to the blessing of Rasulullah (sallallahu alayhi wasallam). Once Rasulullah (sallallahu alayhi wasallam) was coming from the closet when he found water lying ready for his use. He inquired: "Who put this water here?" Somebody Said: "Ibn-Abbas". Rasulullah (sallallahu alayhi wasallam) appreciated the service and prayed for Ibn-Abbas:

"O' Allah! Give him the knowledge and understanding about the Quraan and practices of Islam".

On another occasion Rasulullah (sallallahu alayhi wasallam) was saying his SALAAT. Ibn-Abbas (radiyallahu anhu) joined him in SALAAT by standing behind him. Rasulullah (sallallahu alayhi wasallam) caught him by the hand and drew him by his side. (When there is only one follower in SALAAT with jamaat he stands by the side of the Imam and not after him). While Rasulullah (sallallahu alayhi wasallam) was busy in SALAAT he moved back for some distance. When the SALAAT was over Rasulullah (sallallahu alayhi wasallam) asked him:

"What made you recede from your place?"

He said: "You are the Rasul of Allah! How could I stand near you?"

On this occasion too Rasulullah (sallallahu alayhi wasallam) prayed for his knowledge and understanding.

ABDULLAH-BIN-AMAR-BIN-AL'AS NOTES DOWN HADITHS.

Abdullah-bin-Amar-bin-Al-as (radiyallahu anhu) was one of the most pious Sahaabah. He fasted by day and read a complete Quraan in Tahajjud Salaat. Rasulullah (sallallahu alayhi wasallam) admonished him for this excessive labour and said:

"You will get weak by daily fast and your eye-sight will suffer by keeping awake every night. You owe some duties to your body, members of your family, and those who come to visit you".

He says: "Rasulullah (sallallahu alayhi wasallam) then advised me to take not less than a month to finish one Quraan. I said O' Rasulullah (sallallahu alayhi wasallam)! This is too little. Let me make full use of my strength while I am young. He then reduced the period to 20 days. I kept on repeating my words and Rasulullah (sallallahu alayhi wasallam) continued reducing the period till finally I was permitted to take three days in finishing one Quraan".

He had a collection of the Hadith compiled by him which he had named "Sadiqah (True)". He says:

"I use to put down all that I heard from Rasulullah (sallallahu alayhi wasallam). People once said to me: "Rasulullah (sallallahu alayhi wasallam) is after all a human being and many words uttered by him in anger or humour are actually not meant by him. You should not write each and every thing spoken by him". I accepted the advice. On my once mentioning this to Rasulullah

(sallallahu alayhi wasallam), he said; "You keep doing as before. By Him who holds my life in His hand my lips do not utter anything except the truth".

Abu Huraira (radiyallahu anhu) says:

"No one has narrated about Rasulullah (sallallahu alayhi wasallam) more than me except Abdullah-bin-Amar. This is because he used to note down what he heard him say while I relied on my memory".

This is really wonderful specially when we know that he was most of the time devoted to SALAAT, reading the Quraan and other acts of piety.

ZAID-BIN-THABIT MEMORISES QURAAN.

Zaid-bin-Thabit (radiyallahu anhu) is one of those eminent Sahaabah who are considered to be most learned and whose words in religious matters carry much weight. He was an expert in regulations regarding inheritance. It is said that he was among the top ranking jurists, judges and Qaris. He was only 11 when Rasulullah (sallallahu alayhi wasallam) emigrated to Madina. This is why in spite of his eagerness he was not allowed to participate in the early battles like Badr etc. He had lost his father when he was six. When Rasulullah (sallallahu alayhi wasallam) arrived in Madina, people brought their children to him to receive his blessings. Zaid was also brought to him for the same purpose. He says:

"When I was presented to Rasulullah (sallallahu alayhi wasallam) he was informed that I had till then memorised seventeen surahs of the Quraan. In order to test me he bade me to read some of them. I recited surah Qaf. He rewarded me with his words of appreciation".

Rasulullah (sallallahu alayhi wasallam) while writing letters to the Jews outside Madina used to utilise the services of the local Jews. Once he said to Zaid:

"I am not satisfied with what the Jews write and read for me. I apprehend mischief from them in miswriting or misreading. I desire you to learn the Jewish language".

Zaid (radiyallahu anhu) says:

"In fifteen days I mastered Hebrew and after that I started doing all such correspondence for him".

According to another Hadith Zaid (radiyallahu anhu) is reported to have similarly mastered Suryani language at the instance of Rasulullah (sallallahu alayhi wasallam). This he managed within the short period of 17 days only.

HASAN'S KNOWLEDGE OF ISLAM

The head of the Sayyads Hasan (radiyallahu anhu) was born in Ramadhaan 3 A.H. He was thus a little over seven years old at the time of Rasulullah (sallallahu alayhi wasallam) death. In spite of his tender age quite a few Hadiths have been narrated by him. Abul Horah once asked him:

"Do you remember any saying of Rasulullah (sallallahu alayhi wasallam)?"

He said: "Yes. Once I was going with him. On the way I saw a large quantity of dates of sadaqah piled up at one place. I took a date from the pile and put it into my mouth. Rasulullah (sallallahu alayhi wasallam) exclaimed, "Kakh! Kakh! (exclamation of disapproval)" and then he took out the date from my mouth with the help of his finger saying: "The sadaqah is not permitted for us (i.e family of Rasulullah (sallallahu alayhi wasallam)". Rasulullah

(sallallahu alayhi wasallam) had taught me how to say my five times daily SALAAT".
Hasan (radiyallahu anhu) says:
"Rasulullah (sallallahu alayhi wasallam) advised me the following prayer for my Witr Salaat.

اَللّٰهُمَّ اهْدِنِىْ فِيْمَنْ هَدَيْتَ وَعَافِنِىْ فِيْمَنْ عَافَيْتَ وَ
تَوَلَّنِىْ فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لِىْ فِيْمَا اَعْطَيْتَ وَقِنِىْ شَرَّ
مَا قَضَيْتَ فَاِنَّكَ تَقْضِىْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يَذِلُّ
مَنْ وَّالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

"O' Allah! Guide me along with those whom Thou hast guided. Keep me in ease along with those whom Thou hast kept in ease. By my protecting friend along with those whose protecting friend Thou hast been. Bless me in what Thou hast granted me. Let me be patient and contented with what Thou hast decided for me, for Thy decision is final and nobody can decide against your will. He who has Thee as the protecting friend cannot be abased. O' our Lord! Thou art blessed and Thou art the Highest".

Hasan (radiyallahu anhu) narrates that he heard Rasulullah (sallallahu alayhi wasallam) saying:

"The person who keeps sitting till sunrise at the place where he said his Fajr shall be saved from the Hell".

Hasan (radiyallahu anhu) performed his Haj many times by covering the distance from Madina to Mecca on foot and when

asked about his reason for undergoing such hardships, he remarked:"I feel ashamed to face Allah (after my death) without having gone to Mecca on foot for pilgrimage to His house".

Hasan (radiyallahu anhu) is reputed for his piety and mildness. He is responsible for narrating many hadiths collected by Ahmad in his Musnad. The Author of "Talqih" has included Hasan (radiyallahu anhu) among those who have reported as many as 13 hadiths. To have remembered so many hadiths at the age of 7 shows his devotion to Islam and his remarkable memory. On the other hand, our children at this age generally do not know even the elements of Islam.

HUSAIN'S ZEAL FOR KNOWLEDGE

Husain (radiyallahu anhu) was one year junior to Hasan (radiyallahu anhu), his brother. He was a little over 6 at the time of Rasulullah (sallallahu alayhi wasallam) death. Nothing much can be expected from a child of this age, but there are quite a few hadiths narrated by Husain (radiyallahu anhu). Muhaddithin count him among those sahaaba who are responsible for giving us at least 8 Hadiths.

The following Hadiths are among those narrated by Husain (radiyallahu anhu):

1. "Each time a person recites "Inna-lillahi-wa-Inna-Ilaihi-rajeoon" when he calls up or is otherwise reminded of an adversity previously met by him, he receives a reward from Allah as good as he had done at the time of actual infliction".

2. "A Muslim gets immune from drowning while crossing a river when at the time of embarking he recites:

بِسْمِ اللّٰهِ مَجْرٖىهَا وَمُرْسٰىهَا اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ○

(In the name of Allah be its course and its mooring.Lo! My Lord is surely, most forgiving-most merciful")

3. "To shun vain things makes one a good Muslim".

Rabiah (radiyallahu anhu) says:"I once asked Husain (radiyallahu anhu) if he remembered any incident in the life time of Rasulullah (sallallahu alayhi wasallam). He said: "Yes. Once I managed to get on to a few dates lying near a window and put one of them into my mouth. Rasulullah (sallallahu alayhi wasallam) bade me take out and throw away the date as we (i.e his family members) were not permitted to eat anything from sadaqah".

Husain (radiyallahu anhu) had gone on foot 25 times for pilgrimage to Macca. He was very punctual in fasting, saying nafl and spending on the poor.

We find quite a few sahaabah narrating many things which they had heard from Rasulullah (sallallahu alayhi wasallam) in their childhood. Mahmood-bin-ar-Rabi (radiyallahu anhu) was only five at the time of Rasulullah's (sallallahu alayhi wasallam) death. He says:"Once Rasulullah (sallallahu alayhi wasallam) came to our house. We had a well inside the house. He filled some water in his mouth from that well and then squirted it on my face. I shall never forget this incident".

We are in the habit of engaging our children in vain talk thereby confusing their minds by giving them fictitious stories and

frightening them with the giants and jinns. If instead we induce them to read the lives of great men of Islam, narrate to them stories of the pious people and warn them of consequences of Allah's disobedience, they may benefit in their life in this world and in the hereafter. In childhood memory is at its best. Anything memorised at that time is seldom forgotten. If children are made to memorise the Quraan they will be able to do so easily and quickly. I have heard very frequently from the elderly ladies of my family and from my great father himself that he had memorised one fourth of the thirtieth part of the Quraan even before he was weaned and he had finished memorising the whole Quraan and on top of that he had read a good portion of Persian literature (the latter of his own accord) while he was only seven. He once narrated to me:

"When I had finished memorising the Quraan, my father required me to repeat (from memory) full Quraan once daily, and permitted me to play for the rest of the day. I used to sit on the roof of the house (being Summer) and start reciting the Quraan just after Fajr. I finished the entire Quraan in about 7 hours. I then had my lunch. In the evening I use to have lessons in Persian though it was not compulsory for me. To this routine I stuck for full six months".

It is not an ordinary thing for a child of seven to recite one Quraan daily for full six months along with learning other things. It was the result of this labour that he would never forget or commit an error while reciting the Quraan by memory.

MARRIAGE OF CHILDREN

As soon as children cross the childhood stage and reach adolescence, the parents responsibility and anxieties take a new turn. When their sons are fully grown up the parents feel elated by the thought that now these sons will help them and share their responsibilities. They start dreaming of a home full of happiness and joy that after their sons get married they will bring pious, beautiful and obedient daughters-in-law for them. In the case of daughters the parents on the one hand, become worried to marry them off and get a good husband for them while their hearts start sinking by the thought that their beloved daughters would be separated from them and belong to another house forever. The marriage of children is the social responsibility as well as the natural desire of the parents.

Islam also asks the parents to fulfil this responsibility when their children come of that age. It advises you to arrange for the marriages of your eligible children without any necessary delay. Though it definitely takes some time to find a suitable match, it asks you not to lose anymore time once you have found a suitable match for your children, especially when there is a major hitch to do so. The point stressed here is that unnecessary delay and negligence in this important matter sometimes creates ugly situations for the parents. Ultimately the responsibility lies on the parents.

It is stated in a Hadith:

"One who is bestowed with children by Almighty Allah, he should give them good names, give them good education and training and get them married when they gain adulthood. In case they are not married and transgress from the path of virtue, the father will be held responsible for that".

According to another Hadith, Rasulullah (sallallahu alayhi wasallam) said: "It has been ordained in the Torah that a father, whose daughter reaches the age of twelve and due to the delay in marriage indulges in wrong behaviour, will bear the responsibility of the sin committed by his daughter".

When a parent feels that his children are of a marriageable age and can bear the responsibilities of a family, he should get them married. The age may vary in different individuals. But the average age of a boy will be approximately 20 and in the girl approximately 17.

Delay in the marriage of children usually happens due to the non-availability of a suitable match. No doubt it is the duty of parents to select most appropriate matches for their children. Islam also wants them to do so. It does not ask you to be so hurried in this connection as not to care for the suitability of the matches for their children. Marriage is one of the most important issues and it should be done very carefully and judiciously. Success or destruction of one's whole life (temporal as well as hereafter) depends upon the correct selection of the life partner to who one is to be bound in the sacred bonds of matrimony.

The thing to be taken care of in this regard is that the standards of our selection should be in accordance with Islam. It is quite possible that the marriage of your children is being delayed due to some unreasonable standards, fixed by you for the selection of a girl or a boy, which have no significance at all in Islam.

Hazrat Abu Huraira (radiyallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said:

"A woman may be married for four reasons: for her wealth, her status, her beauty and her piety. So try to get one who is religious and prosper".

Rasulullah (sallallahu alayhi wasallam) exhorts his followers to make religious and piety the first criterion of choice of woman. And there is no denying the fact that if a Muslim acquires piety and abstinence, it is mostly due to a virtuous wife who in the words of Rasulullah (sallallahu alayhi wasallam) again is "THE BEST OBJECT OF BENEFIT IN THE WORLD".

Conclusively, it is clear that if there exists no piety, then generally wealth, beauty and noble lineage hold no worth. In addition, in a situation where there exists no piety the chastity and modesty of a woman is in danger. Chastity and modesty is after all the hallmark of a woman. Therefore the most important thing to seek in a girl is piety.

The girl should be somewhat learned. She should have a sound knowledge of DEEN. She should not be ignorant.

She should also be acquainted with managing house-hold work.

The age of the girl should be somewhat less than that of the boy. For a young boy, a virgin girl is more suitable so that in accordance with the sayings of the Hadith alot of love and affection will be created between the two.

The girl should be healthy. She should not be afflicted with a fatal or everlasting disease.

These points should also be kept in mind by the girl's family.

It is mentioned in a Hadith that Rasulullah (sallallahu alayhi wasallam) said: "Marry a woman who is loving and who can bear many children".

The Ulema are of the opinion that the way in which a person can deduce this is by looking at the girl's family. If the girl's father,

brother etc. are hot headed, impatient and so on, it is highly possible that the girl herself might possess these qualities herself.

Secondly to know if the girl can bear many offspring, you should consider her father's side family eg her father's sister. If her father's sister has many children then it is possible that she herself will bear many children.

From the above we also deduce that the parents play a big role in the correct upbringing of their children. To further substantiate this Rasulullah (sallallahu alayhi wasallam) told Hazrat Ayesha (radiyallahu anha) to be kind to a pony, so that when it grows up it will not be harsh.

Likewise if you teach children from their tender age to be kind, patient etc. they will definitely possess these qualities on growing up.

SOME BENEFICIAL STORIES THAT SHOULD BE TOLD TO CHILDREN

1st Story

Rasulullah (sallallahu alayhi wasallam) once said that a person was in a forest. Suddenly he heard a voice in the cloud above him, ordering the cloud to go and water the garden of a certain person. The piece of cloud moved forward and at a stony place rained heavily. The water collected in a drain and flowed forward. This man followed the water. At some distance, this man saw a person watering his garden with this water. This man asked the name of the owner of the garden. In reply he gave the same name which the man had heard in the cloud. The owner of the garden asked him as to why he was asking his name. The man told him whatever he heard in the cloud and then asked the owner of the garden as to what good deeds he does that he had become so dear to Allah. The owner of the garden replied: "Since you asked me,I will tell you. When I collect the proceeds of this garden, one third of it I give in alms, the other third I keep for myself and my family, and the last third I re-invest in the garden".

2nd STORY:

Rasulullah (sallallahu alayhi wasallam) once said that there were three men of the Bani Israeel. One of them was a leper, the other bald, and the third blind. Allah, in order to test them, sent an angel to them. First of all, the angel came to the leper and asked him what he desired most. The leper said that he wanted fair colour, beautiful skin and that he may be relieved from that disease due to which people do not allow him to sit with them, and hate him. The angel passed his hand over the body of the leper and immediately the disease disappeared, and fair colour and beautiful skin appeared. The angel asked him which wealth he liked most. He said: "Camels". So the angel gave him a pregnant she camel and prayed to Allah to bless his wealth.

Then the angel came to the bald person, and asked him what he liked. The bald man said that he wanted good hair and cure from baldness. The angel passed his hand over the head of the bald man and immediately good hair cropped up. Then the angel asked him as to which wealth he desired. The man: "Cows". The angel gave him a pregnant cow and also blessed him with the wealth.

In the end the angel came to the blind man and asked him what he wanted. The man said that he wished for Allah to cure his blindness so that he may see other people. The angel passed his hand over his eyes, and Allah cured his eyesight. The angel asked him which wealth he liked. The man said: "Goat". The angel gave him a pregnant goat.

The animals of these three persons gave birth to new issues in such a large number that their respective parts of the forest were full of them.

The angel again came to them after some time, under the order of Allah. First he went to the ex-leper and told him that he was a traveller and that all of his provisions meant for his journey were lost and he was left with nothing to reach his home. He asked in the name of Allah, who had cured you from leprosy if he could spare a camel to reach his destination. The ex-leper reprimanded and snubbed him coldly, and said that he had other responsibilities and cannot spare a camel for him.

The angel reminded him that formerly he was a leper from which Allah cured him and blessed him with all the wealth. The man said that he had inherited the wealth from his forefathers. Thereupon the angel cursed him that if he was a liar, he may revert to his previous position.

The angel came to the ex-bald and asked him the same questions. The man replied in the same manner as the leper had done. The

angel cursed him also. In the end, the angel came to the ex-blind man and relating his misfortune begged him for a goat. The man said: "No doubt I was blind. Allah blessed me with eyesight. Take as many goats as you like. By Allah, I will not refuse". The angel said that he may keep his goats with him and prosper. He only wanted to test them. Allah is pleased with him and displeased with the other two.

3rd STORY:

Once Hazrat Umme Salmah (radiyallahu anha) received some meat from somewhere. Rasulullah (sallallahu alayhi wasallam) liked meat very much, so she directed the maid to keep it for him. In the meantime the beggar came to the door and asked for something in alms. Hazrat Umme Salmah (radiyallahu anha) asked blessing for him which meant that there was nothing to give. The beggar went away. When Rasulullah (sallallahu alayhi wasallam) came and asked Umme Salmah (radiyallahu anha) for something to eat, she asked the maid to bring the meat. When the maid went to bring the meat, it was not there and in its place was a stone. Rasulullah (sallallahu alayhi wasallam) said that because she had refused to give it to the beggar, hence the meat has turned into stone.

4th STORY:

Bahlool (rahmatullah alay) says: I was once walking along a road in Basrah when I came upon some boys playing with almonds and walnuts, while one of them stood beside them, weeping and crying. I thought that the boy was crying because he had not got any almonds or walnuts to play with, so I said to him: "Sonny, cry no more, I shall buy you some almonds and walnuts to play with". The boy looked at me and said: "You fool! Do you think we have been created for playing?" I asked: "What else have we been created for?" He replied: "For gaining knowledge and worshipping Allah Taa'la". When I said: "May Allah bless your

life! How did you come to know of this?" He replied: "Allah Taa'la says:"Deemed you then that we had created you for naught and that you would not be returned unto us?"

I said: "My dear boy, you talk very wisely, give me a few words of counsel", whereupon he recited four couplets, which meant: I see men coming to this world and going away, The world and its riches are always on the move, with the wings poised for flying away. The world does not remain with any living man, nor any man lives forever to enjoy its pleasures, death and its affliction are like two horses always running fast towards men, to trample them and to devour them. O fool, beguiled by the charms of the world! Just think and take something (virtues) from this world to serve you in the Arkhirah.

After this, he looked up towards the heavens, raised his hands in supplication to Allah, and chanted the following two couplets, with tears trickling down his cheeks:

يا من عليه المبتهل   يا من عليه المتكل
يا من إذا ما آمل   يرجوه لا يخطئ الأمل

"O Thou, unto Whom all men cry in humility. O Thou in Whom everybody puts his trust. O Thou, who fulfillest the hopes of everyone who entertains good expectations of Thee, and grantest all his desires".

After reciting these verses, he fainted and fell on the ground. I laid his head in my lap and wiped the dust from his face, with my sleeves. When he came to his senses, I said to him: "Son, why do you feel so afraid?" You are but a child and no evil deeds has yet been recorded against you in your book of deeds". He said: "So,

you say, but I always see my mother making a fire and she always put small splinters into the hearth first and put big logs afterwards. I fear lest, when the fire of Jahannam is kindled, I should be hurled into it, even before the grown up people!" I said: "My dear boy, you seem to be very wise, give me a few more words of counsel". At this, he recited fourteen couplets, which meant: I am lost in heedlessness, and death is being driven towards me, ever drawing closer. If I do not die today, I must pass away tomorrow. I pampered my body with soft, sumptuous clothes little thinking that it must rot (in the grave) and decay. Me Thinks I see my body crumbling into dust, in the pit of the grave, under mounds of earth. My beauty will soon fade away, my body reduced to a skeleton, denuded of skin and flesh. I see the hours of my life slipping away, and yet my desires are all unfulfilled. A long journey lies before me and I have no provisions for the way. Ah! I defied my lord, openly transgressing His commands, while He watched over me all the time. Alas! I indulged in shameful deeds! Ah! whatever is done cannot be undone, and time once passed cannot be recalled. Ah! I sinned in secret, never let people know of my heinous sins. But tomorrow, my secret sins will be revealed, and presented to my lord. Ah! I sinned against Him, though fearing inwardly. Trusting His infinite Clemency, I sinned most shamelessly, most audaciously, depending upon His Infinite forgiveness. Who else, but He will forgive my sins. Truly, he is worthy of all praise!!!

Had there been no punishment after death, No promise of Jannat, no threat of Jahannam, In death and decay, there is sufficient admonition, To keep us away from idle pursuits.But our reason being confounded, We do not take warning from anything, And now there is no hope for us, except that The All-Forgiving should forgive our sins. For, when a slave does anything wrong, It is his Master, none else, Who forgives him. No doubt I am the worst of all His men, I who betrayed my covenant with my Lord, made in eternity, And, it is the incapable slave whose promises carry no weight My Lord, what shall be my fate, when the fire burns my

body? The fire that melts the hardest rocks! Ah! I shall be alone when I pass into the grave, Lonely and forsaken at the time of death; I shall be alone when I rise from the grave; (With none to assist me on that day). O Thou, who art unique, with no partners to Thy Majesty, Have mercy on my loneliness, on my being forsaken by all".

Deeply moved by the couplets, I swooned and, on recovering after a while, found that the boy had gone. I asked the other boys about him and they said: "Don't you know him? He is a descendant of Imaam Husain (radiyallahu anhu)". I said: "I too wondered and I believed he was descended from a noble family. It is no wonder that a descendant of such illustrious ancestors should talk so wisely". May Allah benefit us from the benedictions of this family! (Aameen)
(RAUDH)

<u>5th STORY:</u>

A Sufi Sheik relates: Once I bought a slave and brought him home. When I asked him his name, he replied, "O' master, you can call me by any name you like". I asked: "What work would you like to do?" He replied: "Whatever my master commands me to do". I asked: "What food do you prefer for yourself?" He replied: "Whatever my master gives me to eat". I said: "After all you must be desiring something to eat". He replied: "A slave's desire is of no account, when compared to his master's wishes; a slave's desire is what his master desires for him". On hearing this, I was moved to tears and I said to myself, "You too are a slave of Allah; who is your Lord; you should also behave towards Your Lord in the same manner". I said to him, "You have taught me how to behave towards Allah, when I am alone with Him". Whereupon the slave boy recited two couplets meaning: "What can be more blessed for me than to serve one of your men, in a way pleasing to Him".

Forgive me, my Lord, in your infinite mercy, my negligence and my lapses from good behaviour, by virtue of my belief in You as the Greatest Benefactor and the Most Compassionate One. (Raudh)

6th STORY:

Waqidi (rahmatullah alay) has related the following story: I had two friends, a Hashamite and a non-Hashamite, and we were very intimate with one another, like three inseparable companions. I was in strained circumstances and when the day of Eid drew near, my wife said to me, "We can be patient in all circumstances, but I cannot bear to see my children weeping and crying. I feel as though my heart would break, when I see them in rags, while other children in our neighbourhood are buying new clothes and other fine things for Eid. Watching them, our children feel miserable, and my heart is filled with pity for them. If you could get me some money from somewhere, I would sew new clothes for them". Hearing this, I wrote a note to my Hashamite friend, telling him about my sad plight. He sent me a sealed bag containing one thousand Dirhams, with the word that I could use the amount as I liked. I had hardly tasted the pleasure of receiving such a valuable gift, when I received a note from the other (non-Hashamite) friend, telling me about his poverty and dire need (like the one I had written to my friend). I sent the sealed bag of Dirhams to my non-Hashamite friend. Feeling shy of going home empty-handed I stayed in the Masjid for two days, and on the third day, went home and told my wife the whole truth about the sealed bag. Surprisingly enough she did not complain at all, but rather appreciated my generosity, and said that I had behaved excellently towards my friend. As we sat talking to each other, my Hashamite friend came with the same bag that he had sent me three days before and said, "Tell me the truth about this bag. How has it reached me again?" I explained to him how I had sent it to our non-Hashamite friend, immediately after receiving it, and he said, "When I received your note, I had nothing in my possession

except this bag, which I sent to you. But, then, I wrote to my non-Hashamite friend asking him for help and I was surprised when he sent me my own sealed bag which I had sent to you. Wondering how it had reached him, I have come to you to solve the mystery". After this we gave one hundred Dirhams to the lady, and distributed the remaining nine hundred Dirhams equally among ourselves. Somehow, Khalifah Mamoon Rashid came to know of this incident and called me to his court. I related the whole story and he gave us 7 thousand Dirhams as a reward, 2 thousand Dirhams to each one of us and 1 thousand Dirhams to the lady.

7th STORY:

Once there lived a drunkard in a certain city who drank day and night, in the company with of his friends. Once he had arranged a party and all his friends were with him, waiting for the drinks to be served, when he gave four Dirhams to one of his slave-boys and told him to bring some fruit from the market, which he wanted to serve to his friends before the drinks. On the way to the market, the slave came across Sheik Mansur bin Ammar al-Basri (rahmatullah alay) who was sitting in company with his friends and followers. The Sheik was exhorting people to give alms to a poor man. He said, in the course of his exhortation, "Whosoever gives four Dirhams as sadaqa to this poor man, I shall supplicate Allah Taa'la to fulfil four wishes of his". The slave boy gave four Dirhams to the poor man and the Sheik asked him to name his four wishes. The boy said "I am a bondsman working under my master, I wish that he should set me free". The Sheik said, "O' Allah, grant him freedom from bondage!" The boy then said, "My second desire is that Allah Taa'la should give me a good recompense for the four Dirhams that I have given away". The Sheik prayed accordingly. The slave boy said, "My third desire is that my master should be granted "Taufeeq" (Divine aid for the performance of virtues) to repent of his sins and that Allah should accept his repentance". The Sheik supplicated Allah Taa'la to

grant him "Taufeeq" to repent of his sins. The slave boy said, "My last wish is that Allah Taa'la should grant forgiveness to myself, to my master, to yourself and to all the people gathered here". The Sheik supplicated Allah Taa'la to grant forgiveness to all of them.

The slave-boy then went back to his master, with neither fruit nor Dirhams with him, saying to himself on the way, "The worst that he (his master) can do to me is to thrash me for taking this liberty". When he came home his master was waiting for him and said, "You have taken too long". The slave-boy told him the whole story. The master (owing to the benedictions of the Sheik's supplications), instead of flying into a rage, asked the slave-boy what supplications were made by the Sheik for him. The slave-boy said, "He prayed that I should be freed from the bondage of slavery". The master said, "I set you free". The slave boy said, "He prayed that, I should get a good recompense for the four Dirhams that I gave away". The master said, "I give you four thousand Dirhams as gift". The slave boy said, he prayed that Allah Taa'la should grant you taufeeq to repent of your sins (drinking and other acts of lewdness and disobedience). The master said, "I repent of my sins". The slave-boy said, He prayed that Allah Taa'la should grant forgiveness to you, to the Sheik himself, to me and to all the people gathered there". The master said "This of course, is beyond my powers". That night, the master dreamt that he heard a voice saying, "You fulfilled three desires of your slave that lay within your power. Do you think that We shall not grant that which lies within Our power? We forgive you, your slave, Mansur and all the people gathered there". (It-haaf)

8th STORY:

Sheik Abu-ar-Rabie (rahmatullah alay) relates: I had often heard of a very pious lady, Fiddhah by name, who lived in a village. I do not ordinary visit the ladies but, when I heard many miraculous stories about her, I felt inclined to see her and went to her village. People told me that she had a she-goat that yielded both milk and honey. I was amazed to hear this and I bought a new bowl and went to her house. I said to this pious lady, "I have heard about your she-goat that it gives both milk and honey and I want to have a share of its benedictions". She gave the she goat over to me and I milked it. I saw milk and honey coming out of its teats. We drank its milk and ate the honey. When I asked her how she had come to possess that she-goat, she narrated an amazing story: There was a time when we were very poor and we possessed nothing except a she-goat, whose milk was our only source of subsistence. When Eid-ul-Adhaa came round, my husband said to me, "We own nothing except this she-goat, let us sacrifice it in the name of Allah". I said, "We have nothing but its milk to live on. Allah Taa'la has not made it incumbent (waajib) upon us to sacrifice an animal in such circumstances. Must we sacrifice it even then?". My husband acceded to my desire and we deferred our sacrifice till the next Eid-ul-Adhaa. As chance would have it, we had a guest on that very day and I said to my husband, "We have been commanded to entertain our guests and we have nothing but this she-goat, let us slaughter it and cook its meat for our guests". When my husband prepared to slaughter it, I said to him, "Better slaughter it outside the house, behind the wall, lest our children should cry on seeing it slaughtered". He went outside with the she-goat and as soon as he was gone, I saw this she-goat standing on the wall. As it bore a striking resemblance with our she goat. I thought it was the same goat which had broken loose from my husband's grip. When I went outside, I saw to my great astonishment that he had already slaughtered our goat and was skinning it. I said to him. "How strange! Another she-goat,

resembling our own, has come into our house!" When I told him the whole story, he said, "It is just possible that Allah Taa'la has granted us a good recompense for sacrificing our she-goat for the sake of our guests". So, this is the she-goat that gives both milk and honey, and it is all due to our entertaining our guests. The lady then said to her children, "My children, this goat feeds (on what grows) in the hearts. So long as your hearts continue to be noble and un-tarnished by evil, its milk will be good, but as soon as your hearts become false, its milk will also turn bad. Guard your hearts against evils; everything will be of benefit to you".

9th STORY:

Once a certain man presented a gift of five hundred Dirhams to Sheik Junaid (rahmatullah alay) of Baghdad and requested that the amount should be distributed among the Sheik's students and disciples. The Sheik said to him: "Do you possess any more Dirhams?" The man said that he had alot of Dinaars in his possession. The Sheik said: "Do you wish for increase in your wealth or, are you content with what you possess?" The man said that he desired an increase in his property. The Sheik said: "Then your need is greater than ours, for, we do not wish for an increase in what we possess in the world". Saying this the Sheik declined to accept the gift and gave the money back to him.

(Raudh)

TEACHING YOUR CHILDREN DUAS

To mould children into an Islamic way of life, they should be taught duas that our Nabi Kareem (sallallahu alayhi wasallam) read for different occasions as soon as they start speaking. Therefore included herein is a beneficial chapter on duas to be taught to the child for different occasions. When teaching children these duas, they should also be taught the English translation.

DUA UPON AWAKENING:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

"All praise is due to Allah, who has given us life after taking it away. And to him is our raising. (on the day of Qiyaamah)".

اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَبِكَ اَمْسَيْنَا وَبِكَ نَحْيٰى وَبِكَ
نَمُوْتُ وَاِلَيْكَ النُّشُوْرُ

"O' Allah, with your help have I started the day and with your help have I started the evening. (With your pleasure) we live and die and to You is (our) raising (on the day of Qiyaamah'.

DUA BEFORE ENTERING THE TOILET:



"O' Allah I seek protection in you from the male and female devil".

DUA WHEN LEAVING THE TOILET:

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّی الْاَذٰی وَعَافَانِیْ

"O' Allah I seek Your pardon. All praises are due to Allah who has taken away from me discomfort and granted me relief".

DUA AT THE BEGINNING OF WUDHU:

رَبِّ اِنِّیْ اَعُوْذُبِكَ مِنْ هَمَزَاتِ الشَّیَاطِیْنِ وَاَعُوْذُبِكَ رَبِّ اَنْ یَّحْضُرُوْنِ

"O' Allah verily I seek refuge in You from the evil suggestions of the devils, and I seek refuge in You lest they should come to me".



"In the name of Allah the Great, and praise be to Him (for keeping me faithful) in the deen of Islam".

DUAS UPON COMPLETING WUDHU:

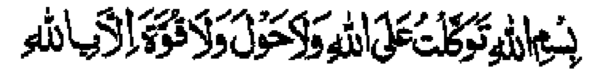
أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهٗ وَرَسُوْلُهٗ

"I bear witness that there is none worthy of worship but Allah and I bear witness that Mohammed (Sallallahu alayhi wasallam) is His servant and messenger".

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ
وَاجْعَلْنِيْ مِنْ عِبَادِكَ الصَّالِحِيْنَ

"O' Allah, make me of the repenters and among those who love to be clean and make me of your pious slaves".

DUA AFTER LEAVING THE HOUSE:



"In the name of Allah, I place my trust in Allah, there is no power and might except from Allah".

اَللّٰهُمَّ إِنَّا نَعُوْذُبِكَ مِنْ أَنْ نَزِلَّ أَوْ نُزَلَّ أَوْ نَضِلَّ أَوْ
نَظْلِمَ أَوْ يُظْلَمَ عَلَيْنَا أَوْ يَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا

"O' Allah, I seek your protection from going astray or from being led astray or from faltering (from the right path) or from being caused to falter by others, or from oppressing others or from being oppressed by others, or that anybody should behave out of ignorance towards me or I should behave likewise towards others".

DUA WHILST ENTERING THE MUSJID:

اَللّٰهُمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ - اَللّٰهُمَّ اغْفِرْلِيْ ذُنُوْبِيْ
وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ

"O' Allah, open for me the doors of Your mercy; O' Allah, forgive my sins and peace be upon the messenger of Allah".

DUA AFTER ENTERING THE MUSJID:

أَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ
الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

"I seek refuge in Allah, The Mighty, in His noble being and in His power which is everlasting from the accursed devil".

DUA UPON COMPLETION OF AZAAN:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ
اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا
مَّحْمُوْدَنِ الَّذِيْ وَعَدْتَّهٗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

" O Allah! RAB of this perfect call and this everlasting Salaah - Bless Mohammed (Sallallahu alayhi wasallam) with nearness (to You) and grant him perfection and raise him to a Laudable position which You have promised him. Surely You are not a breaker of promises.

DUA WHEN LEAVING THE MUSJID:

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ

"O' Allah, forgive me my sins, and peace be upon the Rasul of Allah" (Sallallahu alayhi wasallam).

DUAS PERTAINING TO EATING & DRINKING

DUA BEFORE EATING:

بِسْمِ اللّٰهِ وَعَلٰى بَرَكَةِ اللّٰهِ

"In the name of Allah and with the blessings of Allah".

If one forgets to read bismillah before eating then if he remembers whilst eating he should read the following dua:

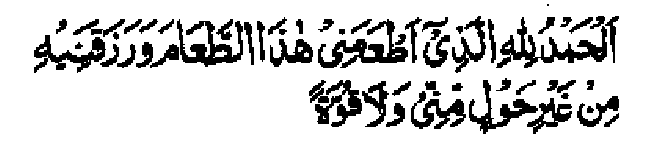


"In the name of Allah at the beginning and end of it".

DUA AFTER EATING:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ

"All praise is due to Allah who gave us food and drink and made us Muslims"



"All praise is due to Allah who fed me this food and made me eat it without any effort and striving from my side".

*(If the above dua is read, Insha-Allah, the reciter's minor sins will be forgiven).

DUA WHEN DINING AT SOMEONE'S HOUSE:



"O' Allah, bless them in what you have given them to eat and forgive them and be merciful to them".

DUA UPON EATING THE FIRST FRUIT OF THE SEASON:

اَللّٰهُمَّ كَمَا اَرَيْتَ اَوَّلَهُ فَاَرِنَا اٰخِرَهُ

"O' Allah, just as you have shown us its first, show us its last".

DUA WHEN FOLDING THE DASTARKHAN:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ غَيْرَ مَكْفِىٍّ
وَّلَا مُوَدَّعٍ وَّلَا مُسْتَغْنًى عَنْهُ رَبَّنَا

"All praise are due to Allah alone, such praises which are alot, pure and full of blessings. O! Our sustainer we are not lifting (this food) regarding it to be insufficient or expressing no need for it".

DUA AFTER DRINKING ANYTHING (EXCEPT MILK):

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَاَطْعِمْنَا خَيْرًا مِّنْهُ

"O' Allah, grant us abundance in it and feed us that which is better than it also".

DUA AFTER DRINKING MILK:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ

"O' Allah grant us abundance in it (the milk) and increase it for us".

DUA AFTER DRINKING WATER:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهٖ وَلَمْ
يَجْعَلْهُ مِلْحًا اُجَاجًا بِذُنُوْبِنَا

"All praise is due to Allah who gave us fresh, sweet water (to drink) through His mercy and did not make it salty or bitter due to our sins".

DUA UPON ENTERING THE HOUSE:

اللهم إني أسألك خير المولج وخير المخرج بسم الله
ولجنا وبسم الله خرجنا وعلى الله ربنا توكلنا

"O' Allah, I ask you the blessings of entering the home and the blessings of leaving. In the name of Allah, we leave and enter the house and upon Allah, Our sustainer, we rely and depend".

DUA WHEN GOING TO SLEEP:

اللهم باسمك أموت وأحيى

"O' Allah, in your name I die and live"

DUA WHEN WEARING CLOTHES:

الحمد لله الذي كساني ما أواري به عورتي و
أتجمل به في حياتي

"All praise is due to Allah who clothed me with which I cover my shame and with which I add beauty to my life".

DUA WHEN WEARING NEW CLOTHES:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانَا هٰذَا

"All praise is due to Allah who has given us this to wear".

DUA WHEN UN-DRESSING:

بِسْمِ اللّٰهِ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ

"In the name of Allah, there is no God but Him".

DUA PERTAINING TO TRAVEL:

DUA WHEN LEAVING HOME ON A JOURNEY:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

"In the name of Allah, I place my trust in Allah and there is no power and might except from Allah".

اَللّٰهُمَّ اَنْتَ رَفِيْقِىْ فِىْ سَفَرِىْ وَخَلِيْفَتِىْ فِىْ اَهْلِىْ وَمَالِىْ

"O' Allah, You are my companion in my journey and after me my guardian of my family and wealth".

DUA WHEN ONE BOARDS ONE'S CONVEYANCE:

سُبْحَانَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّا
اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ اَللّٰهُمَّ اِنَّا نَسْأَلُكَ فِىْ سَفَرِنَا هٰذَا الْبِرَّ
وَالتَّقْوٰى وَمِنَ الْعَمَلِ مَا تَرْضٰى، اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا
هٰذَا وَاطْوِ عَنَّا بُعْدَهٗ، اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى السَّفَرِ
وَالْخَلِيْفَةُ فِى الْاَهْلِ - اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ وَّعْثَاءِ
السَّفَرِ وَكَاٰبَةِ الْمَنْظَرِ وَسُوْٓءِ الْمُنْقَلَبِ فِى الْمَالِ وَالْاَهْلِ
وَاَعُوْذُ بِكَ مِنَ الْحَوْرِ بَعْدَ الْكَوْنِ وَدَعْوَةِ الْمَظْلُوْمِ

"Purity belongs to Allah who had subjected this (conveyance) to us and we were not capable of controlling it. And surely to our sustainer we are to return. O' Allah we beg of you in this journey of ours righteousness and piety and such deeds wherewith You will be pleased. O' Allah make this journey of ours easy for us. And shorten its distance for us. O' Allah, you are our companion in this journey and guardian in (our) household. O' Allah I seek protection in You from the hardship of this journey, from beholding a miserable sight and on ill return in my wealth, household and my children".

DUA WHEN TRAVELLING ON A SHIP, BOAT OR OTHER FLOATING OBJECT:

بِسْمِ اللّٰهِ مَجْرٖىهَا وَمُرْسٰىهَا اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ

"In the name of Allah is it sailing and anchoring. Surely my Rab is most forgiving and most merciful".

DUA WHEN STOPPING EN-ROUTE AT ANY PLACE:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

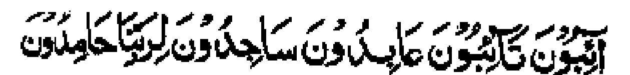
"I seek refuge in the perfect words of Allah from the evil of that which He has created".

DUA UPON REACHING ONE'S DESTINATION:

رَبِّ اَنْزِلْنِيْ مُنْزَلًا مُّبَارَكًا وَّاَنْتَ خَيْرُ الْمُنْزِلِيْنَ

"My Rab caused me to set foot on a blessed land and You are the best of those who brings me to this land".

DUA WHEN RETURNING FROM A JOURNEY:



"We are returners, of those who repent and are worshippers and prostrators and those who praise our Rab".

DUA AT THE TIME OF HAPPINESS:



"All praise is due to Allah by whose grace good things reach their end".

DUAA TO BE READ ON A WINDY DAY:

اللّٰهُمَّ إِنِّىٓ أَعُوذُ بِكَ مِنْ شَرِّ مَآ أَرْسَلْتَ فِيهَا

"O' Allah I seek refuge in You from the evil of that which You have sent in it".

DUA WHEN BIDDING FAREWELL TO ANY PERSON:



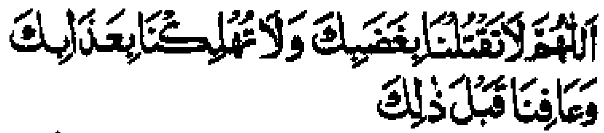
"To Allah I hand your DEEN, your trust and the consequence (result) of your actions".

DUA WHEN LOOKING INTO THE MIRROR

اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِىْ فَحَسِّنْ خُلُقِىْ

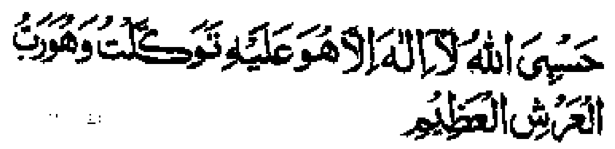
"O' Allah You have made perfect my body so also make perfect my character".

DUA AT THE TIME OF LIGHTNING AND THUNDER:



"O' Allah do not kill us in your anger, do not destroy us with your punishment, grant us safety before that."

DUA TO BE READ IN THE MORNING AND EVENING.



"Allah Taa'la is sufficient for me, there is none worthy of worship except Him, upon Him is our trust and He is the Lord of the great throne".

VIRTUE; Whoever recites this 7 times in the morning and evening, Allah Taa'la shall make his major and important tasks easy.

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

"I seek refuge from the absolute words of Allah from His anger, his punishment and the evil of his servants, and from the interference of shaytaan and I seek refuge in You when he comes near me".
VIRTUE: The recitation of this once in the morning and evening is a means of protection from the evil of man and jinn.

بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

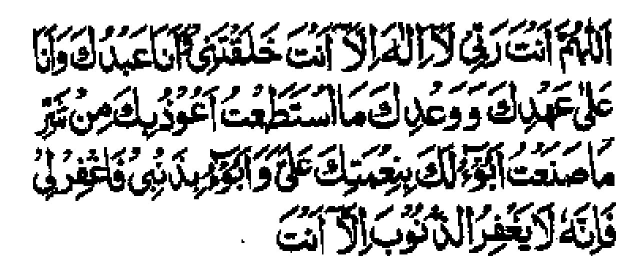
"I have entered the morning (or evening) with Allah's name, by whose name nothing can do us harm in the earth or in the beavens and He is All hearing & All-knowing".

VIRTUE: Whoever recites this 3 times each in the morning and evening Allah will protect him to such an extent that nothing can cause him harm after reciting it

رَضِيتُ بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَسُولًا وَنَبِيًّا

"I am pleased with Allah as my Lord, Islam as my religion, and Mohammed (sallallahu alayhi wasallam) as my Prophet & Messenger".

VIRTUE: Allah shall bless the one who recites the above 3 times in the morning and evening with so many gifts that on the Day of Qiyaamah, he (the reciter) shall be pleased.



"O' Allah You are my Lord, there is no object of worship besides You and You created me, I am Your servant, and I am on Your agreement and promise. I seek refuge in You from the evils You have made and I confess Your favours being upon me and I confess my sin, so forgive me for verily nobody forgives sins besides You".

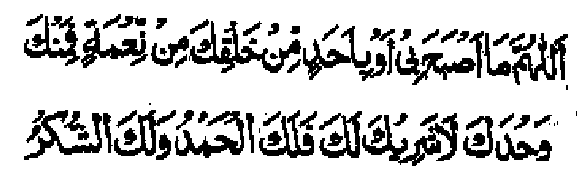
This dua is known as "SAYYIDUL ISTIGFAAR" i.e The Leader of all other dua's.

VIRTUE: One who reads this once in the morning and passes away before the evening his abode shall be in Jannat. Similarly one who reads it in the evening and passes away before the morning

اَللّٰهُمَّ اَجِرْنِيْ مِنَ النَّارِ

"O' Allah, save me from the fire".

<u>VIRTUE:</u> Whoever reads this 7 times in the morning and evening, Allah shall free him from Jahannam.



"O' Allah whatever favour has come to me or any of your creatures in the morning, it comes from You alone who has no partner, to whom be praise and thanksgiving".

<u>VIRTUE:</u> By reciting this once in the morning gratitude and thanksgiving is fulfilled for all the gifts with which one was blessed by Allah at night and similarly if read in the evening.,

فَسُبْحَانَ اللّٰهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ
فِي السَّمٰوٰتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِ الْأَرْضَ
بَعْدَ مَوْتِهَا وَكَذٰلِكَ تُخْرَجُونَ

"So glorify Allah in the evening and in the morning, and for Him is praise in the skies and earth and in the evening and also at the time of zuhr. He can give life to that which is dead, and He can give death to the living. And He gave life to the earth after its death (destruction). And similarly you will be brought forth".

<u>VIRTUE:</u> By reciting this at night the short comings of the zikr of the day are fulfilled and similarly by reciting it in the day the short comings of the night are fulfilled.

اَللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ
رَبَّ كُلِّ شَيْءٍ وَمَلِيْكَهٗ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا أَنْتَ
أَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهٖ

"O' Allah, creator of the skies and earth, knower of the unseen and the present, Lord of everything and owner, I testify that there is no object of worship besides You, and I seek refuge in You from the mischief of my desires and from the mischief of shaytaan and his ascribing of partners".

VIRTUE: Rasulullah (sallallahu alayhi wasallam) taught this dua to Hazrat Abu Bakr (radiyallahu anhu) to read in the morning and evening.

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَرِضَا نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ۔

"I hymn the glory and praise of Allah equal in number to His creation, according to His will and pleasure, equal in weight to that of His throne and equal in dimensions to this world".

VIRTUE: Hazrat Juwairiah (radiyallahu anha) related,

"When Rasulullah (sallallahu alayhi wasallam) left my house for the morning prayer I was sitting on the musallah (busy in Allah's zikr). When he returned after Chast SALAAT I was still sitting in the same position. He asked me whether I had continued in that position right from the time he left in the morning. I replied in the affirmative. He then said, after I left you, I recited the above four kalimas three times which, if, compared to all that you have recited since the morning will be found to outweigh it".

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"There is none worthy of worship but Allah who is alone and has no partner. His is the kingdom and for Him is all praise. He gives life and causes death. In His hand is all good and He has power over everything".

VIRTUE: Whoever reads the above kalima 10 times every morning and evening will receive ten good deeds written for him for each recitation, ten of his evil deeds from his book of deeds will be erased, his stage will be raised by ten, he will be saved from shaytaan the accursed, besides infidelity, no other sin will be able to destroy him and he will be the best regarding his actions.

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ - اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَ هٰذَا الْيَوْمِ فَتْحَهُ وَنَصْرَهُ وَنُوْرَهُ وَبَرَكَتَهُ وَهُدَاهُ وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْهِ وَشَرِّ مَا بَعْدَهُ

"We and the entire kingdom have entered into the morning and we belong to Allah the Lord of the universe. O' Allah! I ask of you the good of this day its victory, help, light blessings and guidance and I seek refuge in You from the evil of these things and the evil that follows after it".

VIRTUE: This dua should be read in the morning.

اللهم أنت ربي لا إله إلا أنت عليك توكلت وأنت رب
العرش العظيم ما شاء الله كان وما لم يشأ لم يكن
ولا حول ولا قوة إلا بالله العلي العظيم أعلم أن الله
على كل شيء قدير وأن الله قد أحاط بكل شيء علما
اللهم إني أعوذ بك من شر نفسي وشر كل دابة أنت
آخذ بناصيتها إن ربي على صراط مستقيم

"O' Allah You are my lord, there is none worthy of worship besides You and upon You do we have trust, and You are the Lord of the exalted throne. Whatever you wished for happened and whatever you did not wish for will never happen. There is no power and might except from Allah the Most High and Great. I know that Allah has power over everything and that He has knowledge over everything. O' Allah, I seek refuge in You from the evil of myself and the evil of those living upon whom you have control. Verily my Lord is on the right path".

<u>VIRTUE:</u> Someone came to tell Hazrat Abu Darda that his house was on fire. Hazrat Abu Darda (radiyallahu anhu) (without any concern) replied that his house was certainly not on fire. Allah Taa'la will never do so, because I have heard from Rasulullah (sallallahu alayhi wasallam) that if a person recites these words in the beginning of the day, no calamities will befall that person till the evening, and if the person recites these words in the evening, then no calamities will befall that person till the morning. In another Hadith it is stated that calamities

will not befall upon himself, his wife, his children and whatever he owns. Abu Darda (radiyallahu anhu) said: "In the morning I had recited these words, therefore how can my house be on fire?" He then said to the people: "Let us go and see!" Together with the people he went towards his house. It was seen that his entire street was on fire and the houses all around his house were burnt, but, amidst this, his house was safe and sound.

أمسينا وأمسى الملك لله رب العالمين. اللهم إني أسألك خير هذه الليلة فتحها ونصرها ونورها وبركتها وهداها وأعوذ بك من شر ما فيها وشر ما بعدها

"We and the entire Kingdom have entered into the evening and we belong to Allah the Lord of the Universe. O' Allah I ask of You the good of this evening its victory, help, light, blessings and guidance. And I seek refuge in You from the evil of these things and the evil that follows after it".

VIRTUE: This dua should be read in the evening.

اللهم بك أصبحنا وبك أمسينا وبك نحيى وبك نموت وإليك النشور

"O' Allah we have entered into the morning with Your help and we have entered into the evening with Your help. We are alive with Your wishes and we will die with Your wishes. And to You will we return (on the day of Qiyaamah)."

VIRTUE: This dua should be read both in the morning and evening

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ
وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ إِنَّكَ أَنْتَ اللّٰهُ لَا إِلٰهَ إِلَّا أَنْتَ
وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

"O' Allah I have entered into the morning, I make You, the carriers of Your throne, all Your angels and Your creation witness that You are Allah, there is none worthy of worship besides You and that Mohammed (sallallahu alayhi wasallam) is Your servant and messenger".

VIRTUE: This dua should be read four times in the morning.

يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ
وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

"O' the Everlasting one! O' the establisher (of the earth, skies and all the creation) I beseech Your mercy. Fulfil all my commitments and do not hand me over to my inner self for even a moment".

VIRTUE: On the occasion of the Battle of Badr, Rasulullah (sallallahu alayhi wasallam) went into sajda and read the above dua, thus Allah Taa'la granted victory. Rasulullah (sallallahu alayhi wasallam) made this dua very frequently and he instructed Hazrat Fatima (radiyallahu anha) to recite it during the morning and evening.

اللّٰهُمَّ عَافِنِيْ فِيْ بَدَنِيْ اللّٰهُمَّ عَافِنِيْ فِيْ سَمْعِيْ اللّٰهُمَّ عَافِنِيْ فِيْ بَصَرِيْ لَا إِلٰهَ إِلَّا أَنْتَ

O' Allah, grant me easiness and good health in my body. O' Allah grant me easiness in my hearing. O' Allah grant me easiness in my sight. There is none worthy of worship but You "

VIRTUE: This dua should be read three times in the morning and evening.

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى اٰلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

"O' Allah send salutations upon Mohammed (sallallahu alayhi wasallam) and the family of Mohammed (sallallahu alayhi wasallam) as You sent salutations upon EBRAHIM (alayhi salaam) and the family of EBRAHIM (alayhi salaam)

VIRTUE: Hazrat Abu Darda (radiyallahu anhu) reports that Rasulullah (sallallahu alayhi wasallam) said: "Whoever recites salawaat on me 10 times in the morning and evening shall receive my intercession on the Day of Qiyaamah."

اَللّٰهُمَّ إِنِّىْ أَسْأَلُكَ الْعَافِيَةَ فِى الدُّنْيَا وَالْآخِرَةِ اَللّٰهُمَّ إِنِّىْ
أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِىْ دِيْنِىْ وَدُنْيَایَ وَأَهْلِىْ وَمَالِىْ
اَللّٰهُمَّ اسْتُرْ عَوْرَاتِىْ وَآمِنْ رَوْعَاتِىْ اَللّٰهُمَّ احْفَظْنِىْ مِنْ
بَيْنِ يَدَیَّ وَمِنْ خَلْفِىْ وَعَنْ يَمِيْنِىْ وَعَنْ شِمَالِىْ وَمِنْ فَوْقِىْ
وَأَعُوْذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِىْ

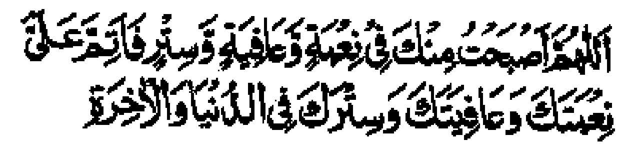
"O' Allah I beseech thee for safety in this world and the hereafter. O' Allah I beseech Thy safety in my religion, in my world, in my world, in my family and in my wealth. O' Allah cover up my short comings and protect me from my fear. O' Allah protect me from my front, my back, my left and my right and I seek Thy refuge with Thy dignity and glory and from being sunk under".

VIRTUE: Rasulallah (sallallahu alayhi wasallam) always recited these words in the morning and evening.



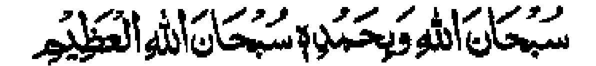
"All praise is due to Allah, Allah is my sustainer, I do not associate with Him anything, I bear witness that there is no God but Allah".

VIRTUE: Rasulullah (sallallahu alayhi wasallam) has said: "A person who cares to say these words in the morning and evening is pardoned".



"O' Allah I resumed the morning by way of Thy favour in grace, safety and covering. So complete on me Thy favour and Thy safety and Thy covering in the world and the hereafter".

VIRTUE: Rasulullah (sallallahu alayhi wasallam) has said: "A person who cares to recite this dua in the morning and evening thrice, it becomes a matter of right on Allah that He completes His grace on him. It should be remembered that when this dua, is recited in the evening one should say Amsaytho instead of Asbahtho.



"Glory to Allah of all praises, Glory to Allah, the Majestic".

VIRTUE: According to a Hadith a person who recites the above kalima 100 times in the morning and evening, all his sins will be forgiven even if they exceed the foam of the sea.

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ لَا إِلٰهَ إِلَّا اللّٰهُ
وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ رَبِّ أَسْأَلُكَ خَيْرَ مَا فِيْ هٰذَا الْيَوْمِ وَخَيْرَ
مَا بَعْدَهُ وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْ هٰذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ
رَبِّ أَعُوْذُ بِكَ مِنَ الْكَسَلِ وَسُوْءِ الْكِبَرِ رَبِّ أَعُوْذُ بِكَ
مِنْ عَذَابٍ فِي الْقَبْرِ وَعَذَابٍ فِي النَّارِ

"We as well as this universe have attained the morntime for Allah. All praise is for Allah. There is no deity save Allah, the one; without any partner unto Him. He is the dominion and for Him is the praise, and He is potent over everything. O' Allah we ask of Thee the good of this day and the day thereafter. And we ask for Thy shelter from the evil of this day and the day thereafter. O' Lord! we seek refuge in Thee from indolence and infirmity of age, and the torment of Hell, & the torment of the grave".

VIRTUE: Rasulullah (sallailahu alayhi wasallam) use to read this dua in the morning.

The FINAL MESSAGE

The most important aspect in the upbringing of a child is to explain to the child the object why Allah Taa'la has created us and put us in this world. These factors will have to be inculcated, in fact drummed into the mind of the child right from his tender age. It should be explained to the child that Allah Taa'la has sent us in the world for His worship as Allah Taa'la says in the Quraan Majeed:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

"And I did not create Jinn and Man but to worship me".

From this ayat we learn that we have been sent to this world for the obedience of Allah Taa'la. The second purpose Allah Taa'la has put to the Ummat of Rasulullah (sallallahu alayhi wasallam) in this world, is to do this work of inviting to good and stopping evil and to propagate the DEEN of Islam as Allah Taa'la says:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"You are the best of nations taken out for (the guidance of) the people, commanding to good and prohibiting evil and believing in Allah".

From this we learn that we are only the best of nations because of this work of calling people to good and stopping them from evil.

Also Allah Taa'la says in the Quraan Majeed:

قُلْ هَٰذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ
عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا
أَنَا مِنَ الْمُشْرِكِينَ.

"Say! ('O Mohammed to the people), This is my path that I call people towards Allah with yakeen, I and those who follow me".

From this we learn that those who follow Rasulullah (sallallahu alayhi wasallam) should call people to Allah. Similarly Allah Taa'la says in the Quraan Majeed:
"Allah takes an oath on time, Verily Man is at a loss but those who believe and practice righteous deeds, invite to truth and to sabr". (SURAH AL'ASR)

From here we learn that Man is at a loss if he makes anything else his object besides these four things viz, believing in Allah, practising righteous deeds, inviting to truth and to sabr. The child should be taught and explained that we have not been sent to this world just to earn wealth and to fulfil our desires. The acquiring of this world is not the object of the believer. Regarding this Rasulullah (sallallahu alayhi wasallam) has said: "There is no life but the life of the Aakhirat". Also Rasulullah (sallallahu alayhi wasallam) said: "Verily the world has been created for you while you have been created for the Aakhirat".

In another Hadith Rasulullah (sallallahu alayhi wasallam) said: "Verily the world is sweet and green (lush) and verily Allah Taa'la has made you the leaders in it, then He sees how you act. Fear the world and fear women". A beautiful way to understand this world is how Imaam Ghazali (rahmatullah alay) has explained that this dunya is like the water of this ocean and we are travelling in a ship in this ocean. As long as we use the water only for reaching our destination, we will be safe BUT if we allow the

water to enter the ship then we all will sink. Similarly if we let the love of the dunya enter our hearts then we will be unsuccessful.In short the child should be taught that we have been sent to this world to do good and to tell others to do good. Whenever the child shows extra love and attachment to some worldly thing eg. a watch, clothes, jewellery, then remind the child that the gifts of Jannat are better. Frequently, the niamat (bounties) of Jannat should be mentioned to the child.

"May Allah Taa'la make us realise these factors and give us all the taufeeq to inculcate it into our lives. (Aameen)

Hazrat Buraidah (radiyallahu anhu) says that Rasulullah (sallallahu alayhi wasallam) said:

"The parents of a person who studied, learned and practised the Holy Quraan will wear a shinning crown which will shine like the sun and his parents will wear such precious dresses which will cost more than the total riches of the whole world. Then they will be surprised by this honour and they will be told that, this is the reward for the knowledge of the Holy Quraan which their children acquired".

Rasulullah (sallallahu alayhi wasallam) said:

"The best gift that a father can give to his children is that of good education and character".

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Rasulullah (sallallahu alayhi wasallam) said:

"When a person dies, his deeds also comes to an end. But there are three things done by him for which he goes on getting the reward from Allah. First is he who leaves some charitable trust for the benefit of the people, second is he who leaves behind some knowledge which is continously benefiting the people and thirdly he who leaves behind a pious child who goes on praying for his forgiveness".

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Rasulullah (Sallallahu alayhi wasallam) said:

"The wowan who remained within her home to take care of her children will be with me in Jannat."

Almighty *Allah* has embedded the love for children into the hearts of parents and their love is not confined only to provide worldly and material comforts but the main objective of Muslim parents should be to model the life of their children as per the guidance of the Holy *Qur'an* and *Ahadeeth* to get eternal happiness and blessings of Almighty *Allah* in this world and in the life Hereafter.

Moulana Moosa Ahmed Ibn Olgar, whom *Allah* has blessed with concern for the welfare of the Muslim Ummah, which is evidenced from his engagement in Dawah, has compiled the book from reliable books of Islamic teachings to be an A to Z guide for parents. The book provides guidance and direction to couples in all aspects ranging from marriage, sexual relationship, pregnancy, conception, birth of the child, breast feeding, nursing, education and proper training *(Tarbiyat)* etc.

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